

THE MORAL DYNAMIC OF THE CHRISTIAN
EXPERIENCE ACCORDING TO ST PAUL

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C O N T E N T S

CHAPTER I

Introduction

1. Aim and Purpose -----	1
2. Method of Procedure-----	8

CHAPTER II

The Prechristian State and Condition of Man

1. A State of Guilt, Separation from God, and a being under Law-----	10
2. A Condition of being under the Power of Sin----	13
Man's SARX ruled by Sin-----	21
Man ruled by his SARX-----	24
Why and How the SARX determines to Sin-----	28
The SARX not inherently evil-----	28
The SARX Psychologically organized so as to function in sin-----	29
3. The Organic Relation between the Guilt and Power of Sin-----	37

Demoralizing Power of Guilt-----	37
Law an irritant to Sin-----	39

CHAPTER III

The Breaking of the Power of Sin in Man

1. The Removal of the Causes and Conditions which Give Sin its Power over us-----	47
2. The Initiating of a Subjective Moral Transfor- mation, Manifested in the Act of Faith-----	54
The Moral psychological Significance of the Act of Faith-----	60
3. The Two-fold Pauline Gospel Theory in the Light of this View of how Sin's Power is Broken-----	63
The faith which receives forgiveness guarantees the New Life-----	65
Design of Christ's Death was our sanctification	66
Christ and His forgiveness inseparable--	69
4. The Subjective Ethical State of the Man "	
"In Christ"-----	71
A "new creature"-----	71
Sin's power broken 'in principle'-----	75

CHAPTER IV

The Growth of the New Life

1. The Sphere and Environment of the Growth of the New Life-----	78
2. Dynamic Holy Influences Surrounding and Transforming the Man "in Christ"-----	83
Communion and Fellowship with God-----	84
Worship-----	86
Holy Thinking-----	87
Christian Joy-----	94
The Church-----	96

CHAPTER V

The Growth of the New Life (Continued)

3. Dynamic Motives to Holy Living-----	99
(1) Psychological analysis of Paul's exhortations, with a view to discovering the motives appealed to-----	101

CHAPTER VI

The Growth of the New Life (Continued)

3. Dynamic Motives to Holy Living (Continued)

(2) Concluding Discussion of the Motives

appealed to by St Paul----- 178

(a) General Statement----- 178

(b) Discussion of the various Motives-- 182

Group I The Christian Vocation,

Solidarity of believers in Christ,

and Love for our fellowmen----- 182

Group II Hope, Courage, Confidence,

Assurance, and the Presence of

the Living Christ----- 186

Group III The Christian's new

relation to Law----- 191

Group IV Gratitude, Love for God

and Christ, and Christ's Example- 202

Group V The Parousia, the Judge-

ment, Reward and Punishment----- 206

CHAPTER I

INTRODUCTION

1. Aim and Purpose

The single aim and purpose of this study is to find out whether faith in Jesus Christ inevitably leads to holy living, and if so how. Prechristian religions on the whole, with the exception of the Jewish religion and perhaps some of the Mystery cults, made no claims to produce morality. Religion was not only regarded as not leading to morality, but was in many cases thought of as leading to and actually sanctioning positive immorality. "In the civilization of the Roman Empire..... religion was something absolutely apart from morality. The priests and augurs of ancient Greece and Rome never for one moment regarded it as any part of their duty to exhort or help men to a purer life. Alike public life and private were steeped in a heartlessness of cruelty and abandonment of vice such as we can hardly realize; but pagan religion made no protest, for, on the contrary, the mysteries often screened and its ministers sanctioned the grossest iniquities." * Lecky says, "There is no fact in the history of

* Simpson, The Fact of Christ, p 53.

the human mind more remarkable than the complete unconsciousness of the importance of Christianity, manifested by the Pagan writers before the accession of Constantine." * His explanation of the fact that the classic moral philosophers of the period earnestly searching for a moral power to save civilization, "should have treated as simply contemptible an agency which all men must now admit to have been , for good or for bad, the most powerful moral lever that has ever been applied to the affairs of men..... is to be found in that broad separation between the spheres of morals and positive religion." * Prechristian religion so far from containing a moral dynamic contained an immoral dynamic, to such an extent, that the lovers of morality regarded all religion with contempt.

Turning now from prechristian religion to prechristian ethics, we find that in the period just previous to Christianity Pagan Ethics reached an imposing height. In many respects the ethics of this period are almost on a par with the ethics of Christianity. And yet the striking fact remains, that contemporaneous with the highest type of Pagan ethics we find the lowest stage

* History of European Morals, pp 336-38.

reached in pagan immorality. Prechristian Ethics lacked dynamic. It lacked the power to translate its high ideal into transformed lives. It failed to supply the motive power necessary to bring about moral action.

"From the very earliest days of ethical speculation, the need of some 'virtue making power' has been recognized,..... the ethics of Greece, noble and inspiring as it is, simply hangs in the air. There is no real point of contact with life, no lifting power.....

Plato's ideal state remained a theory only..... Aristotle's virtuous man existed, and could only exist in the mind of his creator..... Beautiful as these old-time ideals were, they lacked impelling force, the power to change conceptions into inspirations, dreams into realities." *

Into the decadent civilization where pagan religions tended to be ^{an} anti-moral force and where the noblest of pagan ethics had failed to work a moral change Christianity entered. Contemporaneous with the entry of Christianity the most marvelous moral transformation the world has ever witnessed took place, and has continued to take place wherever Christianity has gone. In the light of the facts of history it seems almost absurd

* Alexander, A.B.D., The Ethics of St Paul, pp 126-9.

to ask the question does Christianity contain a moral dynamic. But while it will perhaps be universally admitted that Christianity has worked a great moral transformation in the world, there have always been some who denied, or at least failed to see any organic relation between the religious and ethical sides of Christianity; hence they attribute the moral power of Christianity not to the religious aspect, i.e. faith in Jesus Christ, but to the high ethical ideals and standards of Christianity. In the early days of Christianity the Judiazers failing to see a sufficient moral dynamic in Paul's doctrine of Justification by Faith demanded that the observing of the law must be made a part of Christianity as a means of guaranteeing morality. Within the Roman Church the same failure to see in the Christian Experience itself, of justification by faith, a sufficient moral dynamic to guarantee a life of holy living has led to the supplementing of faith in Christ by a legal demand for good works. The modern tendency is to distinguish between the Christian Religion and the Christian Ethic, rejecting the former and accepting the latter. Because of the low state of morality following the recent war, there is a movement on the part of many interested in the world's welfare to

turn to Christianity, to see if they can find in it a moral power to save civilization. The natural tendency is to look for this in the ethical teaching of Christianity, rather than in the religious aspect of it. Hence the importance at this time of a special investigation of these two aspects, to discover whether or not Christianity contains a sufficient moral dynamic to guarantee the realization of its high ethical ideals; and further, to find whether this dynamic exists in the ethical teaching itself or within the religious aspect of Christianity. Does the ethical life find its dynamic and guarantee in the religious experience of faith in Christ and all that that involves, or is the ethical life a thing a-part from the religious life?

It is for the purpose of throwing some light on this question that we are to make a study of St Paul's view of the Moral Dynamic of the Christian Experience. When we turn to the Pauline Epistles we find that Paul is, above everything else, a great religious preacher and missionary. He is filled with a burning passion to proclaim Jesus Christ and Him crucified, as the Saviour of men. He, the chief of sinners, has been made a minister of God to proclaim unto the vast Gentile world the mystery which has been hid for ages and gen-

erations but now hath been manifested. (Eph. 3:3-9)

The proclaiming of the mystery,- The Gospel which is the power of God unto salvation- is the consuming passion of his life. But while Paul is first of all a preacher of religion, it cannot be said that he is any less a preacher of morality and holy living. No one would ever think of saying that Paul's passion for purity and holiness of character on the part of his people, was any less ardent than his passion for their faith in Christ. The direct or indirect exhortations to holy living found in practically every chapter of the Pauline Epistles, in addition to several chapters devoted wholly to moral exhortations, show the vital concern which Paul had for holy living. The fact is, that religion and morality both occupy an exceedingly vital and equal place in Paulinism. Our problem, therefore, is to discover whether there is or not a vital organic relation- a nexus- between these, Does he think of religion as inevitably resulting in morality; and in morality depending on religion for its dynamic; or ^{of} ~~as~~ their being two necessary virtues but with no organic relation between them? Was religion something which in itself guaranteed that morality would follow, or must morality be added? To be more specific, our problem is not to

study the entire relation between religion and morality but only to answer the question, ^{cap.} does religion produce morality, and if so how? Our theme is not the entire relation between religion and morality but only one phase of that relation, namely, the moral dynamic of the Christian Experience. We have chosen ~~the~~ term "Christian Experience" as a comprehensive term to stand for everything centering in and flowing from faith in Christ. We mean to include regeneration, faith, forgiveness, justification, reconciliation, adoption, union with Christ, in short every thing the sinner ^{truly} experiences when he meets Christ. By the term "moral dynamic", it is perhaps needless to say, we mean the power of these variously named experiences to produce holy moral conduct. Let it be perfectly clear that by the dynamic of the Christian Experience we mean, not any power of experience of faith in them-selves, but the power gained through the reception of Christ. The power lies in the fact that it is an experience which has Christ as its object. As we said in the beginning [them], the aim and purpose of this study is to discover whether faith in Jesus Christ leads to holy living and if so how.

2. Method of Procedure

The best method of procedure in setting forth Paul's view upon this question appears to be, to state at this point the conclusion we have reached, that according to Paul the Christian Experience does contain an all sufficient moral dynamic to guarantee holy living; and then to set forth the facts which have led us to this conclusion, by studying and demonstrating, how the Christian Experience actually produces morality according to St Paul. If we can show how this is done, it will be the most satisfying and convincing proof we could offer that the Christian Experience really does contain such a moral dynamic. And further, since our aim in studying Paul's view is in order that we may better understand the moral dynamic of the Christian Experience today, we shall keep constantly before our minds the question, whether or not, the moral dynamic set forth by Paul continues today to be an efficacious power for holiness in the lives of those who have experienced Jesus Christ.

In studying and demonstrating how according to Paul the Christian Experience produces morality, we shall in the first place, make a study of Paul's conception of the state or condition of the man who has

not yet experienced Christ, in so far as that state or condition affects his moral life. If we are to understand how the Christian Experience works a moral change, we must know something of the moral state and the needs of the man to be transformed. Turning next to the method by which the Christian Experience produces morality we shall show how this is done, first, by the breaking of the power of sin through the removal of guilt which gives power to sin, and second, by the act of faith evoked, which involves the breaking in principle of the power of sin and is the beginning of the New Life. Following the breaking of the power of sin we shall note how the Christian Experience produces morality in the second place, by supplying efficacious influences and motives which develop the New Life. This growth of the New Life, as well as the breaking of the power of sin, takes place only and entirely "in Christ", and is all regarded as the work of the Holy Spirit.

CHAPTER II

THE PRECHRISTIAN STATE AND CONDITION OF MAN

Paul's conception of man's state before he accepts Christ is best characterized in one word by saying, that it was preeminently a state of sin. Every descriptive adjective he applies to the prechristian state of his converts contributes to this picture as well as his penetrating description given in Rom. 1:18-3:20. Though Paul may never have definitely distinguished between the guilt and power of sin, ^{owing} ~~due~~ to the fact, as we shall see later, that he regarded them as inseparable and organically related, nevertheless, sin in his view always involved the two phases. The prechristian state of sin is then a state of guilt and separation from God, and a state of being under the power of sin.

1. A State of Guilt, Separation from God, and a being under Law.

In examⁱning the prechristian state of sin in this first aspect of guilt we notice that it was a state of being under law. It was only by the perfect fulfillment of the commands and prohibitions of the law that any

Man could be justified before God. The law demanded perfect obedience, and failure to render this perfect obedience brought on the curse of God. Gentiles as well as Jews were under this dispensation. There was no salvation for any man except through the perfect fulfilment of the law. "Cursed is every one who continueth not in every thing that is written in the book of the law to do them" (Col.3:10). Though the Gentiles had not been given the law, "they show the work of the law written in their heart" (Rom.2:15). But Paul from his own experience and observation is keenly aware that no man has ever been able to perfectly fulfil the law. He proves this in Rom.1:18-3:20. Consequently he regards all men as in a state of guilt, involving alienation from God, and worthy of condemnation. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom.1:18). And since all men are under sin (Rom.3:9), since "There is none righteous no not one" (Rom.3:10), and since even the Gentiles are without excuse (Rom.1:20), it is clear that Paul regards the wrath of God as resting upon all men out of Christ. Paul is confident that having been justified by Christ's blood, "we shall be saved from the wrath of God through Him" (Rom.5:9). To be saved from the wrath of God implies that we were once under the wrath of God. That

"Christ redeemed us from the curse of the law" (Gal.3:13), likewise implies that we were once under the curse of the law.

Paul's realistic picture however, of the prechristian state, as being a state of guilt and separation from God, is drawn not only from his definite references made to such a state, but as even more clearly though unconsciously set before us, in all his descriptions of the Christian state, and is a necessary inference from all the various aspects under which he proclaims the Gospel. That the believer in Christ receives forgiveness of sin is a truth lying at the very heart of Paul's gospel, accepted by all schools of theology. But the very idea of forgiveness implies guilt. Only those in a state of guilt can be forgiven or receive forgiveness. To speak of forgiveness apart from guilt is meaningless. If the Christian state is a forgiven state the prechristian state is one of guilt. Though one is as real for Paul as the other, in fact, it was because he realized his former state as being one of guilt, that he was able to estimate at its true worth the great boon of forgiveness that had come to him in Christ Jesus. Paul's whole idea of justification implies the same thing. The man whom God has justified has been justified from a state of guilt. When he speaks of reconciliation there is in

the very foreground of Paul's mind the terrible facts of man's guilt, alienation, and enmity before the great Reconciliation had been made in Christ. Or again, when the Apostle's mind dwells on the peace we now have with God in Christ Jesus, it is as one who knew no peace until he found it in Christ.. Though perhaps Paul's two great fundamental conceptions of Union with Christ and Sonship do not quite so directly imply a previous state of guilt, they do directly imply a state of separation and alienation from God, which Paul ever regarded as the consequence of guilt. Thus we see, that in addition to specific references to the prechristian state as being one of guilt, Paul's whole positive Gospel is a Gospel for the man who, apart^{from Christ}, stands guilty before God. Paul could never think of sin apart from its guilt. He had a live sense for the awful reality of sin as guilt. Whatever modern scholars may think of the guilt of sin, we must always remember that for Paul it was a terrible reality.

2. A Condition of being under the Power of Sin

Paul's prechristian experience of sin was not only that of being guilty before God, but it was also at the same time an experience of being a slave to its power,

and hence the prechristian state is ever regarded by him as a state of being under the power of sin. In Paul's view the enthralling power of sin was a gruesome fact. Sin has a living quasi-personal power enslaving the lives of men with a tyrannical rule. Paul's conception of sin is well expressed by Kennedy. "It is important to note that Paul usually speaks of sin not as individual transgression nor as abstract tendency to wrong doing, but as a quasi-personal power which takes possession of human nature and leads it astray".* The same thought is also well expressed by Stevens when he says, "The dominant conception of sin with Paul is that of a world ruling power to which action almost personal is ascribed. It enters the world (Rom. 5:12), and establishes dominion over men (Rom.3:9; 5:21), it rules them as a master (6:6); it is roused into action by the advent of law (7:9), it makes the body its special theatre of manifestation (7:23-25). It may be thought that these are but figures of speech which have always been common, but it appears to us that they attach a positiveness and power to the principle of sin which is somewhat peculiar..... His intense conviction of sin led him to define it in terms

* The Theology of the Epistles, p 63.

which were fitted to express the thralldom under it".*

But our interest is not so much in Paul's conception of sin per se, as in his conception of man's state under this quasi-personal tyrant. When we ask what was Paul's conception of man's relation to this tyrant, the answer is clearly seen to be that of the relation existing between master and slave. Slavery, in the strongest sense of term, is Paul's conception of man's state under sin. "Our old man was crucified with Him that the body of sin might be done away that so we should no longer be in bondage ($\delta\sigma\upsilon\lambda\epsilon\upsilon\epsilon\iota\nu$) to sin" (Rom.6:6). Bondage or slavery to sin was Paul's and his readers' prechristian state. In Rom. 6:17-20 Paul refers twice to his readers' prechristian state as a time "when ye were servants ($\delta\sigma\upsilon\lambda\omicron\lambda\omicron$) of sin". For those who regard the struggle depicted in Rom.7:14-25 as that of an unregenerate man, this passage reveals in the strongest of terms the prechristian state, as being one of abject slavery. Those who see here the inward conflict of the regenerate man, heartily will agree that the bondage here revealed is the bondage of the prechristian state still clinging to the unregen-

* The Pauline Theology, pp 41-42.

erate man, in so far as he is not yet entirely freed from the power of sin. Without further discussion of the passage, we can assume that it is the most illuminating picture that Paul has given us of man's prechristian state of bondage to sin. His purpose is to show that the law is not sinful but spiritual. He has shown that the law has revealed and actually produced all manner of sin within him, and now to clear the law, he gives us a deep glimpse into the recesses of his own heart, that we may see there the indwelling tyrant that has rendered his obedience to the holy law utterly impossible. The blame rests not upon the law "for we know that the law is spiritual" but the trouble lies in Paul, "I am carnal sold under sin" (Rom. 7:14). "Sold under sin" - no more expressive phrase could have been chosen to express man's state of slavery to sin. Just as the slave sold in the auction market was under the absolute power and control of the master to whom he had been sold, so Paul "sold under sin" was under the absolute power and control of his master, sin. In verses 15-17 we get a further explanation of this phrase, "For that which I do I know not: for not what I would, that do I practice; but what I hate that I do". "So now" the conclusion or explanation of this paradoxical action is

"it is no more I that do it but sin which dwelleth in me". This is a clear description of slavery. As Paul looked at his own life he saw that he was constantly failing to do the things that his true "I" desired, and even continually doing the things that he really loathed. His explanation of this blind irrational action, is that it is not at all his true self that is doing this, but the real actor is sin dwelling in him. In vs.20 he repeats the same explanation. "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me". "I am unable, he says, to come up to the requirements of the law, not because they are unreasonable, but because I am corrupt, there is no good in me. I can approve and delight in the exhibition of holiness made by the law, but full conformity to its demands is more that I can attain. It is not I therefore, my real and lasting self, but this intrusive tyrant within me, that disobeys the law". *

If Paul had been charged with attempting to excuse himself in this explanation he would have replied with an emphatic "God forbid"; but he feels himself so enslaved and over powered by his indwelling master, that he cries out, these are only my acts, as a slave sold

* Hodge, Commentary on Romans,

under sin, helpless to do anything but my master's bidding.

When we ask how, or by what means, sin has this mastery over man, the answer is to be found in Paul's conception of "the flesh", and the closely related idea of the "body" and its "members". It must always be kept in mind that Paul uses the term *sarx* in a popular sense, never in a scientific sense. Whatever conception he came to express by this term, was a result not of any philosophic speculation over the inherent nature of the *sarx*, nor has he any interest in our mind-body problem, but his conception is one growing out of his experience and observation. This experiential and practical basis of the *sarx* cannot be emphasized too strongly. A survey of the passages where Paul uses the term *sarx* shows that he has used it with various shades of meanings. While a classification of these various uses are helpful to an understanding of his use of the term, it must be kept in mind that many of the passages cannot be too dogmatically classified, and that he perhaps never used the term in one particular sense without the other shades of meaning being at least present in his mind, and perhaps were partially intended to be expressed. In at least

two passages¹ the sarx seems to mean the flesh proper. In another set of passages² it seems to refer to "the whole material part of the living body,"³ or to "the body itself, designated (by synecdoche of part for the whole) from the flesh as its main substance and characterizing it".⁴ In a third group of passages⁵ sarx seems to be used by metonymy to designate the whole man as a creature corporeally conditioned. "By the works of the law shall no ~~works~~ ~~of the~~ flesh be justified" (Rom. 3:20). This being the common Old Testament usage with which Paul was acquainted, it would seem to be the most likely that he acquired it from this source. The important point to note in this group, is that sarx designates not only the physical body of man but the whole human man, though thought of as a creature living in a physical body. In the fourth group⁶ the idea is very similar. Sarx instead of signifying the entire human man as a creature, designates by metonymy the entire creature

1. I Cor. 15:39, 50.

2. Rom. 2:28; II Cor. 12:7; 4:11; 7:11; Gal. 4:13-14; 6:13; Eph. 2:11⁶; 2:15; 5:29; Phil. 1:22, 24; Col. 1:22, 24; 2:1, 5.

3. Burton, Galatians, p. 492.

4. Dickson, Paul's Use of the terms Flesh and Spirit, p. 426.

5. Rom. 3:20; I Cor. 1:29; Gal. 1:16; 2:16; Eph. 6:12.

6. Rom. 1:3; 4:1; 9:3, 5, 8; I Cor. 1:26; II Cor. 7:5; 1:17; 10:2; 11:18; Gal. 4:23, 29; Eph. 6:5; Phil. 3:3, 4; Col. 3:22.

side of man, body and mind, in contrast to his spiritual side; i.e. man's human nature in contrast to the Spirit of God within him. Several passages bring out clearly that man's whole human nature including body and mind is meant. "Not many wise after the flesh" (I Cor.1:26) clearly means "not many wise in human wisdom" which is a thing of the mind.

We now come ~~come~~ to the last group of passages,* which are more closely related to our subject. The only sarx which Paul knew, except Christ's, is a humanity under the dominion of sin was a sarx that was ruled by and subjugated to sin. This was Paul's experience and observation concerning the sarx in all the previous senses in which he uses the term. The physical body is ruled by sin and is an organ with which we serve sin. All men not in Christ he regarded as under the dominion of sin. And the whole human nature, including body and mind, of those not in Christ is sinful. In the previous groups of passages, though the ethical aspect is still in the background of his mind, it is not the aspect with which he is then concerned. While in the last group, though the non-ethical aspect is perhaps present, the thought and emphasis is entirely upon the

* Rom.6:19; 7:5,18:25; 8:3,4-9,12-13; 13:14; Gal.5:13, 16-17,19,24; I Cor. 3:1,3; Eph.2:3; Col.2:11;18,23.

ethical aspect of the term. Thus, sarx designating a human nature in both its physical and mental aspects, which was everywhere ruled and perverted by sin naturally came to be used by Paul as another name for sinful human nature.

In answer now to the question, how and by what means sin has the mastery over man, we see that the first link in the chain binding man to sin is that his whole human nature is ruled by sin; i.e. his sarx is a slave to sin. The fact that the only sarx which Paul knew is a sarx ruled by sin, implies the slaveship of the sarx to sin. This bondage of the sarx along with the equally significant idea of the bondage of the body and its members to sin is clearly brought out in the following passages. In Rom.6:19, after, as we have seen, characterizing his readers' prechristian state as one in which they were servants to sin, he speaks of the fact that in that state they presented their members as servants to uncleanness and to iniquity unto iniquity, that is, to the rule of sin. The term "members" clearly includes the faculties of the mind as well as the members of the body. This is evident from the fact that in Col.3:5 he mentions evil desire and covetousness, as well as fornication, uncleanness, and passion

as sins of our "members" which are upon the earth. In the second clause of Rom.6:13 he also substitutes "yourselves" for "members" in the first clause without change of meaning. The term "to present" means "to give up to the use and control of".* Thus the idea that our "members", including the faculties of the mind as well as all the members of the body, are in the prechristian state under the rule and dominion of sin, is asserted both by the verb "to present" and by the fact that they are definitely called servants (δοῦλοι) to uncleanness and to iniquity unto iniquity. In Rom.6:12 Paul, after pointing out to his readers that in entering upon the new life they had died to sin, exhorts them "Let not sin therefore reign in your mortal bodies". The implication is, that previously sin had been reigning in their bodies. It is hardly necessary to add that Paul's idea of the tyrant sin reigning in the body, is only another way of saying that sin rules over the body so that the body is regarded, just ^{like} ~~as~~ the members, as the instrument or slave of sin. In Rom.6:6 we read "that our old man was crucified with him that the body of sin might be done away". The body is called a "σῶμα τῆς ἀρμαρτίας". Denny thinks that "the genitive is perhaps ... qualitative rather than pos-

*Hodge, Romans, in loco.

sive, though (he agrees that) 'the body of which sin has taken possession'* is a good paraphrase".** Dickson, after pointing out several passages where the instrumental use of the body is clearly expressed, and others where it is regarded as a ministering organ ruled by sin, says, ^{my} "nothing is certainly more natural than in the sixth verse also to understand the words τὸ σῶμα τῆς ἁμαρτίας in such a way, that the genitive ἁμαρτίας is in the strictest sense genitiv-us possessoris, that is, that sin is conceived of as the master, to whom the body as slave belongs and is obedient to execute its will".*** In these passages the body and its members are regarded as the organ through which the human nature ruled by sin expresses itself. The same idea of the slaveship of the flesh seems to be found in Romans 8:3, where Paul characterizes the flesh of humanity in its empirical state as "sinful flesh" (σὰρξ ἁμαρτίας). Whatever differences of opinion may exist as to the precise meaning of the expression, the general idea in the Apostle's mind is that the flesh of humanity in its empirical state is a flesh under

* Sanday and Headlam, Romans.

** Denny, Romans, (Exp. Gr. Test.)

*** StPaul's Use of the Term Flesh and Spirit, pp260-2.

the dominion of sin. The idea, though not stated, is also in the background of Paul's mind when he thinks of sin as dwelling in his flesh (Rom.7:17-18). But the strongest proof that he regarded the flesh itself as ruled by sin is found in those many passages where he speaks of the flesh's dominion over us, as a dominion which always determines us to sinful actions. That is, the slaveship of the flesh to sin is proven by the fact, that the flesh, as our master, renders us at the same time, not only a slave to the flesh, but also to the flesh's master, sin.

The second link in the chain binding man as a slave to sin is the fact that he is under the rule and dominion of the flesh, i.e. he is a slave to the flesh. Paul says, "they ^{call} that are after the flesh mind things of the flesh" (Rom.8:5). "οἱ κατὰ σαρκὰ ὄντες" are those whose nature is determined simply by the flesh".* To be "after the flesh", "to walk after the flesh", "to be in the flesh", etc are all expressions used by Paul signifying to be led, determined, or governed by the flesh. They imply a state of slavery to the flesh. Those who are so governed are regarded in the above passages as in-

* Denny, Romans.

variably making the things of the flesh the object of their thoughts and desires. In verse 7 the mind of the flesh ($\tauὸ \phiρόνημα τῆς σαρκὸς$) is a mind governed by the flesh and as such is in a state of enmity against God. Being subject to the flesh, it is not only not subject to the law of God, but is utterly unable to become so. That is, it is so ruled by the flesh that it is powerless to subject itself to the law of God. Then follows in the eighth verse the even stronger expression that "they that are in the flesh cannot please God". Denny says, 'in the flesh' is a "stronger expression yet substantively identically with" 'after the flesh' used to express the determining power of the flesh over those ruled by it. Such people Paul regards as being in a condition in which they cannot ($\deltaὺς ὀνείματα$) please God; they are slaves to another master and must do his bidding which is always contrary to the will of God, showing that this master is in himself, either inherently sinful (as we shall see later is not the case) or is under the further master, sin. That this dominion of the flesh refers to the prechristian life is evident from all of Paul's contrasts between the life in the flesh and the life in the Spirit. That it does not refer to the living

in a body of physical flesh is clear from verse 9: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you". You are not ruled by the flesh but by the Spirit if the Spirit of God dwelleth in you. The old life is spoken of as a time "when we were in the flesh" (Rom.7:5), and contemporaneous with this rule of the flesh "the sinful passions, which were through the law wrought in our members to bring forth^{fruit} unto death " (7:5). Paul describes this as the inevitable process which takes place in those ruled by the flesh. It is interesting to note that the list of sins enumerated in Galatians 5:19-21, including those committed through the instrumentality of body and mind, are called by Paul "works of the flesh". It is clear that they are sins committed by man himself, yet Paul calls them works produced by the flesh. He does this with perfect naturalness because he regarded the flesh as master over man, to have been the real producer of these works.

In examining how sin exercises its enslaving power over man in his prechristian state, we have seen first, that the flesh, the body, and its members are ruled over by sin, and second, that we are in bondage to the

flesh, the body, and its members. Hence we see that it is through man's slavery to the flesh, or the body and its members, which are themselves dominated by sin, that he is a slave to sin. Thus that the flesh or the body and its members is the instrument or means by which sin rules the man out of Christ, and through which he serves sin, is shown in Rom. 6:5, "our ^{car} old man was crucified with him, that the body of sin (body ruled by sin) might be done away, that so (result and design) we should no longer be in bondage to sin". The doing away of the body, as ruled by sin, does away with our bondage to sin; the two go together, the former is the means to the latter. The same idea is found in Romans 7:25 "but with the flesh (I serve) the law of sin". Whether "the law of sin" means the principle of sin, or the law given or commanded by sin, the meaning is that with "the flesh" he serves sin. The flesh is the means or instrument through ^{which} he serves sin. By obeying the desires and dictates of his flesh dominated by sin he serves as a slave sin itself.

Because of his experience and observations that the sarx was, in all cases, so ruled by sin, that bondage to it always meant bondage to sin itself, Paul

often personifies the sarx as a living sinful power, yea as sin itself. The agent or the undermaster through whom the master's bidding is effected receives the master's title. Sin and flesh become, practically speaking, interchangeable terms.

Having seen then that man in his prechristian state is a slave to sin, through the medium of his sarx being dominated by sin, the question ~~new~~ before us now is, How is the sarx so dominated by sin ~~that~~ it determines us to serve sin? Is the sarx regarded by Paul as inherently evil? or if not, how is it so constituted under sin as to determine us to sin?

To the former of these two questions Paul's answer seems to be very clear. In the genesis of the ethical conception of the flesh we have found no reasons that would lead us to think ~~that~~ Paul regarded the flesh as inherently evil. In fact the very idea of sin being a quasi-personal power, which dwells in the flesh and rules over it, seems to imply that sin is something different from the flesh and not inherent in it. But the most conclusive evidence that he did not regard the flesh as inherently evil lies in the fact ~~that~~ he regards it, all along with the body and its members, as

capable of being cleansed of sin and becoming an instrument of righteousness unto God. In IICor.7:1 Paul writes "Let us cleanse ourselves from all defilement of flesh and spirit". Flesh is clearly the object of the cleansing rather than the source of the defilement, for it is coordinate with "spirit", which could hardly have been regarded as the source of defilement. The clear desire of the Apostle is that they cleanse themselves from all defilement in the whole man, body and spirit. Hence if the flesh is capable of being cleansed from sin it cannot be regarded as inherently evil. The exhortation "present^{ed} your members as instruments of righteousness unto God" shows that the members are^{as} capable of being instruments in the service of God as of sin. The fact that the body is for the Lord (I Cor.6:13); that the bodies of believers are members of Christ (vs. 15) ; that the body is the temple of the Holy Spirit (vs.19); that Paul exhorts us to glorify God in our body (vs.20); and to present our bodies a living sacrifice holy and acceptable to God (Rom.12:1), seems clearly to show that Paul did not regard the body as necessarily sinful but as capable of sanctification.

If then the sarx, in itself, is capable of being a

servant to sin or to righteousness, the question arises, ^{conf} how is it constituted under sin so as to determine man to sin? The answer to this question is not given by Paul. He has only given us the facts of experience that it is so constituted, that it determines man to sin. Much light however is thrown upon Paul's whole idea of man's being under the power of sin, by the studying of these facts and the seeking to answer this question in the light of present day psychology.

While we must be on our guard against reading any modern psychological theories into Paul, the fact is that in Rom. 7; 21-23 Paul has so clearly and so strikingly recorded, what he so keenly observes to be going on within him, that his statement of the observed facts practically amounts to a psychological law in perfect agreement with modern psychology. At the same time it furnished us a key to understand how the *sarx* is constituted so as to function in sin. He states his experience in these words, "I find ~~then~~ the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man; but I see a different law in my members warring against the law of my mind and bringing me into captivity under the law of sin which is

in my members". In whatever sense Paul has used the term "law" in this passage, this much seems to be true. He is certain that he really desires to do good, but he is also conscious of the presence of a set of desires to do evil. He sees within himself two contrary sets of desires warring against each other and each set bombarding his ego for permission to be carried out into action, with the invariable result, that the evil desires win out and his ego is helpless to do anything but carry out into action these evil desires. Whether or not Paul has applied the term "law" to the process, (a question upon which exegetes differ), it is clear that he has described a process which ~~we~~^{sh} would call a law today. Whether he calls it a law or not, he has ^sdiscovered a law within him, in the scientific sense of the term. Though "law" in verse 22 at least does seem to mean the authoritative commands of Sin and of God, these commands seeking to be obeyed war against each other and the former invariably overcome the latter according to the working of a fixed law in the scientific sense of the term. Sin as a law-giver in his members ruled him according to a fixed law. Though Paul did not, and would not, express it as we do, this record of his experience shows that he

was conscious of what we would call the working of a fixed law in his whole nature, Thus the key derived from this record to an understanding of how the sarx is constituted so as to function in sin, seems to be that the sarx is in some manner organized in such a way as to function in sin.

Turning now to what would be the modern psychological explanation of Paul's experience, which is still to a greater or less extent man's experience today, we find that the explanation would be somewhat as follows. One school of psychology regards the mind as consisting of, or organized into psychical dispositions. These psychical dispositions make up our character. Some are good some evil and others perhaps are ~~non~~ethical. Not all of these are in consciousness at the same time; Those that are not remain in the subconscious mind. When stimuli to action enter consciousness if they harmonize with the psychical dispositions in consciousness, they lead to action, if not they are rejected. A temptation to sin harmonizes with our ^{evil} psychical dispositions but is out of harmony with our good psychical dispositions, hence the warfare described by Paul ensues, in which one set says "Thou shalt" and

the other set says "Thou shalt not". Finally one set comes to predominate, and determines our decision; as Paul says it brings us, our ego, into captivity to itself. Each decision or action leaves behind it in the mind a new psychical disposition, so that good deeds build a good character and evil ones an evil character. This bundle of habits, or bundle of psychical dispositions, which constitutes character, is so organized, as we have seen above, that it determines our future action. The sarx, stated in psychological terms, is the character in so far as it consists in sinful psychical dispositions. The sarx is a bad character. Thus Paul regarded man in his prechristian state as being a slave to sin through the medium of his bad character. He regarded the sarx ^{as being} ~~to be~~ held in bondage by sin, in virtue of its being organized into sinful psychical dispositions; and it was in virtue of its being so constituted that it determined to sin.

If we turn now to another school of modern psychology in which more emphasis is laid upon the physiological aspect of psychology, we find all that we have seen in the previous school affirmed but in addition, we find it being placed upon a physiological

basis. Without committing ourselves to this psychology we cite its explanation of our data, as at least very suggestive and illustrative of how the sarx may be conceived to be held in sin and determine man to sin.

According to this school of psychology the brain consists of neurons capable of an almost infinite number of connections with other neurons by means of synapses. A number of these neurons connected by synapses is called a brain path. All incoming stimuli, ideal or sensory, tend to flow out into action through a brain path. Every decision made or action performed leaves the brain path, ^{through which it is} carried out more permanent, and it becomes a path of less resistance for similar actions in the future. Thus the brain becomes more and more organized into a vast system of brain paths, each tending to function in a given line of action. Incoming stimuli to sin tend to function in sin, by discharging a motor response to sin through a path whose resistance is low, because of previous acts of sin. But at the same time there are general incoming stimuli to resist the temptation. These two sets of stimuli arouse many other past [of] experiences, so that we have Paul's struggle repeated. One set of desires says "Thou

shalt" and the other, "Thou shalt not". The result is determined by the relative resistance of the paths to good or to evil, and to the strength of the incoming stimuli from both sides, both largely effected by past action. This physiological modification of the brain paths is the physiological basis of character. The brain does not generate character in a materialistic sense but character has its physiological basis in man, in brain paths determining us to action. A sinful character has a brain organized into a system of paths which function in sin. Though this theory will perhaps ~~be later~~ be super-seded by others, it does seem that character has some physiological basis, and if it ^{has} does it illustrates to us all the more clearly how the sarx is ruled by sin and how it determines us to sin. The sarx, the character, and the brain function in sin, not ~~because they are necessarily~~ because they are necessarily sinful, but because they are organized as they are. The brain, on this theory, is just as capable of being organized into paths which function in holy living, and when so organized becomes the basis of a good character. According to this view sin literally dwells in the flesh. Of course Paul

did not think of it in this literal sense, but this view furnishes us today at least a suggestive explanation of Paul's experience and of how sin can be thought of as dwelling in us today.

It is interesting to note the passages in which Paul speaks of being dead to sin, in the light of these views. In Ephesians 2:1,5 and Colossians 2:13 he speaks of the prechristian state as a time in which they were dead in trespasses and sin; but that God even when they were dead through their trespasses made them alive. In Romans 7:9 he tells us, from his own experience, that when sin revived he died. The experience, which he describes by the figure of being dead in or through trespasses, seems to be that he felt himself after^{ward} to have been at that time just like a dead man, unable to hear the voice of God, or at least as helpless as a dead man to resist sin. His higher self was dead, no longer active. He was powerless before the foe dwelling within him. According to the first psychological view, so many sinful psychical dispositions were organized that only sinful desires could harmonize with his psychical dispositions, and thus lead to sinful action. His higher self was as

good as dead. The same is true according to the second view with the addition that it would regard all or the majority of the brain connections to spiritual things as disconnected, no ear for the voice of God, and any good desires there might be, helpless to resist the evil ones.

3. Organic Relation between the Guilt and the Power of Sin.

These two realities in the prechristian life of every man are causally and inseparably^{related} and keep constantly increasing each other. Guilt, separation from God, and the law aggravate and increase the power of sin, while the increased sin in turn increases guilt, separation from God, and makes man more sensitive to the irritating command of the law. It is the experience of every sinner that a sense of guilt "disables the moral nature". It destroys a man's self respect. It makes him have no concern for what man or God thinks of him. It shatters his higher ideals, robs him of hope, hardens his life and sends him on ever deeper and deeper in a life of sin. Denny has well expressed this universal fact of experience by saying, "To do wrong

gives us a bad conscience, and a bad conscience paralyzes the moral nature.... It is the fundamental truth with which we have to deal that a bad conscience or the sense of sin induces moral paralysis. It disables the moral nature on every side. It dulls moral intelligence..... It impairs even the power to repent... But above all it relaxes and ultimately destroys the nerve of moral effort".*

The explanation of this demoralizing power of guilt lies in the fact that guilt alienates us from God. Some theologians may explain the sense of guilt as a subjective illusion but every sinner's heart tells him that without forgiveness which is in Christ Jesus he is guilty and thereby alienated from God. He knows that there is a just wrath of God against him and it drives him farther from God, which only means the sinking deeper and the rushing in a more headlong manner into a life of sin. Sin gets its power over man in proportion to the distance we are away from God. Thus to a great extent the power of sin over man resides in guilt alienating him from God. A closely related factor is also the power of such a state to breed despon-

* The Christian Doctrine of Reconciliation, p. 189 ff

dency, which paralyzes moral endeavor .. Not only does the sense of guilt produce this subjective effect but Paul regards guilt as being punished by God, by means of more sin. In Romans 1:24,25, 28 Paul says God gave the heathen up to the worse sins as a punishment for their previous sins. Guilt thus becomes the cause of more sin, and hence under God's Providence, as a mans guilt increases his sin increases. Warfield well asks, "Is not our sinfulness the penalty above all other penalties of sin?"* Thus we see that guilt psychologically increases sin and as requiring punishment is the cause of more sin in the Providence of God.

The prechristian state is also a state under law and Paul regards the law as a real irritant to sin. There had been an organic relation between the law and sin in Paul's life and observations. In Romans 7:5 the sinful passions which wrought in the members to bring forth fruit unto death, are passions "which were through the law" i.e. were called forth and stirred into action by the law. While this might imply that the law was sinful, the fact is that though the law is closely related to sin, it is not in itself sinful and in the long run works out for his good. For he

* Princeton Theological Review, July, 1918, p330-1

had been ignorant of the fact that coveting was sin had not the law said "Thou shalt not covet". But while the law brought this knowledge of coveting as being sin, it at the same time increased his coveting (Rom.7;8). The "thou shalt not" of the law becomes the very occasion for the demon sin dwelling in him to produce all manner of coveting. The moment he sees that coveting is sin, he is filled with many more covetous desires. Apart from the law sin had appeared dead, i.e. latent or inactive (~~vs.8~~), but the moment the commandment came sin was roused into action (vs.9). The commandment somehow furnished the occasion or opportunity through which sin beguiled him and slew him. Whatever Paul's experience may have been, it seems certain that he was convinced that the law had greatly increased his sin and given his enemy, sin, the death grip on him. The law instead of making him better had ever enticed, irritated, and excited him to sin. It is a clear echo of this conviction which we receive from I Cor.15:56, "and the power of sin is the law". Here he seems to regard the law as even the source of sin's power, or at least it is in virtue of it that sin has power. This experience of Paul's has been the universal ex-

perience of mankind. 'We strive for what is forbidden and desire what is denied'. Negative commands are always stimuli to the action forbidden. The child is tempted to commit many deeds, he never would have thought of himself, by the negative commands of the parents. That negative commands do have just this result is a fundamental principle of all psychology. The same thing is true of positive commands, in fact of commands as commands; that is, of all law. It ever stirs the sin within us to break through the restraints imposed. "The commandment itself is like a challenge which ^{sin} at once accepts. The sin which unrestrained had been inactive, is aroused to violent disobedience. The appetites become more clamorous when their gratification is forbidden; the passions more vehement when a restraint is put upon them".* .

But in addition to this clear conviction that the law in experience had always increased sin, Paul was also convinced that to do this was the very purpose for which the law had been given. "The law came in besides (or along side of sin) that the trespass might abound"(Rom. 5:20). "What then is the law? It was add-

* Garvie, A.E., Studies of Paul and His Gospel, p 200.

ed because of transgressions" (Gal.3:19), i.e. it was added as something provisional and temporary for the purpose of producing and multiplying transgression until the coming of Christ. Thus the primary design and purpose for which the law had been given was ~~that~~ transgressions might be multiplied. That sin might be shown to be sin, it was necessary that it become exceedingly sinful (Rom.7:13). The real nature of the dangerous indwelling Sin could only be shown by stirring it into action, and letting men see its fruits in the form of transgressions. Thus "the law was designed to carry sin to the height of its power and its extreme consequences".* While then no blame can be attached to the law for rendering a temporary necessary service, it is still true that the law had been a real irritating cause of sinful thoughts and acts in Paul's life, it had^{intensified} and psychologically must intensify the power of sin in those over whom it reigns.

Having seen that guilt alienates from God, disables the moral nature, and is punished by God with more sin, all of which shows a causal relation between guilt and the power of sin; and having seen that the law was de-

*Sabatier, The Apostle Paul, p 148.

signed to, and actually does increase the power of sin, thus showing its causal relation to the power of sin, ~~it is a~~ ^{we find the} self evident fact that sin on the other hand increases guilt and our sensitiveness towards the commands of the law. Hence we see that these two conditions of man in the prechristian state are causally related and both react upon and increase each other.

Since there is this organic relation between the guilt and the power of sin, Paul's struggle for righteousness was a desperate and vain one. He knew that the law demanded of him a perfect fulfillment, if God was to pronounce him just. But he was keenly aware that with all his efforts he had failed to keep the law. He perhaps, as he examined himself, felt that he had kept the first nine commandments, but when he came to the tenth, ^{he saw} too clearly that his heart was filled with evil desires. In the perfect fulfillment of the law so far he had failed. For this the law pronounced him guilty. He knew that the wrath of God was justly revealed against him. This, along with the "thou shalt" and the "thou shalt not" of the law aggravated and increased the power of sin over him. The more he sinned the more guilty he became, and the more guilty he be-

came the more he became enslaved to sin, ad infinitum! He was separated and estranged from God, and the more estranged from God he became, the less able did he become to ever get back to God. His ~~one~~ need and desire was to get right with God, but under the law, which demanded a perfect righteousness as a condition of being right with God, this was just exactly the thing he never could do. Instead of getting right with God he was constantly getting farther away, in spite of all his renewed efforts to fulfill the law. His last desperate effort to fulfill the law led him afterwards to pronounce himself the chief of sinners. We seem to hear an echo of this former state of desperation when he cries out, "Who shall deliver me from the body of this death?" (Rom. 7:24). It is hardly too much to believe that before Paul met Christ he had not been able to see any deliverance. As he looked to the Judgement, and then at his sinful heart and his failure to have fulfilled the law, he must have been able only to have seen the judgement of condemnation awaiting him. It is utterly impossible for us today, who have been raised "in Christ", knowing from childhood that we have salvation in Christ and never having experienced a pang of fear of condem-

nation at the Judgement, to even begin to imagine what must have haunted every Jew under the law, and above all the zealous Saul as he started that day to Damascus to make another desperate effort to do what he thought the law required.

CHAPTER III

THE BREAKING OF THE POWER OF SIN IN MAN

Paul in this state of desperation meets Christ. In union with Him through faith he becomes a sharer in His righteousness, which completely meets all the demands of the law; he receives forgiveness of his sins; he is justified, reconciled, and at peace with God; instead of being separated and alienated from God he is now a son in communion and fellowship with God through Christ and the Spirit with-in him, which crieth "Abba Father". While this Christian Experience - this experience of meeting Christ and all that flows from it - must most emphatically be regarded as one unified experience, we may for the purpose of discussion distinguish two phases of it which in two ways involve the breaking ~~in~~ principle of the power of sin. We may designate these two phases, the experience of what Christ has done for us, and the experience of what He has done in us. These must not in any way be thought of as two works of Christ, but as two organically re-

lated aspects of one work. Corresponding to these two aspects of Christ's work we find in the one Experience of Christ's work two organically related ways in which the power of sin is broken in principle.

1. The Removal of the Causes and Conditions which Give Sin its Power over Us.

From what has been previously ^{said} it is self-evident that on becoming united to Christ through faith Paul received the removal of those very causes and conditions, which had been giving sin power over him. His sense of guilt with its demoralizing and alienating power was now completely gone. In this sin lost one of its most effective instruments. Being no longer under law but under grace, the sin aggravating power of the former was no longer present in his life. This freedom from the law Paul later gives as a proof that sin shall no longer have dominion over those under grace (rom.6:14). ^{And} When he later said, "the power of sin is the law" (I Cor.15:56), he must have regarded the s-hackles of sin ^{as having} ~~to have~~ fallen when he became freed from the law. But greatest of all the wrath of God is no longer against him. Being "in Christ Jesus"

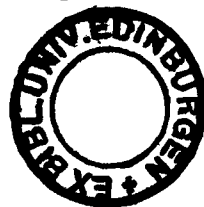
he is no longer under condemnation. Instead of being alienated and estranged from God, instead of having God against him he now has God for him, he is a son at peace with God and in fellowship with Him, so that with the greatest of boldness he can say, "If God is for us who is against us?" (Rom. 8:31). There is no one fact or condition which gives sin power over us ~~as~~^{so} much as separation from God. It is along with this condition of separation that the afore mentioned factors were operative as sin producers; and today, most would agree that all the power which sin has over man it has in virtue of our not living close to God. Sin does not have one iota of power over a man living in perfect union and fellowship with God. It has power over us to entice us only in so far as we are separated from God. We are always an easy prey for sin when we try to fight it alone in our own strength. But the moment we give up in despair fighting in our own strength, and flee to God for safety and power, sin's temptations begin to lose all power over us. If then separation from God is the one channel through which all the power of sin flows, it clearly follows that, in principle at least, union with Christ through faith instantaneously

deals sin's power over us its death blow. The power of sin itself, if we can speak of such a thing, perhaps has not been changed but its power over us has been changed, not ~~due~~^{owing}, as far as we are concerned at the present, to any subjective change in us but due to the new relation toward God, and the position of Sonship into which we have entered through Christ. The seeds of sin still remain within us but we have removed into a new environment where they cannot grow. Sin being a plant which grows only in dark places soon wilts down and dies when brought into the sunlight of Jesus Christ. Hence for Paul justification, reconciliation, forgiveness, adoption, union with Christ, or any other term we may choose which has to do with the objective phase of the Christian Experience, had resulted so completely in breaking in principle the power of sin over him, that this objective phase of Christ's work was the very foundation of Christ's subjective work in him, and the sine qua non as well as the means of completely delivering him from indwelling sin.

Perhaps the classic illustration of Christ's objective work being the foundation of His subjective work in us, and thus the means of breaking the power of

sin in us, is seen in Romans 8:1-4; In verse 1 he states that, "There is therefore now no condemnation to those in Christ Jesus". The reason why this is certain is given in verse 2. There is no condemnation for such, because the rule of the Holy Spirit, who is a Spirit leading to life, by directing and controlling the lives of such through^{issuing} its laws from their hearts, has driven out and taken the place of the authority of Sin directing and controlling the energies of their hearts, so that their fruit is Death, i.e. condemnation. They are free from condemnation because the Spirit of Life by taking over the control of their will, which sin formerly controlled, has freed them from the authority that brought about their condemnation. They are free from condemnation because they have been freed from that which led to condemnation, i.e. sin's power in them. The explanation of how the Spirit has been able to do this is next given in verses 3-4. He shows first that the reason why the law failed to accomplish this end was that it could not get its holy requirements fulfilled by man, because sin had such an absolute control over his nature that man had to obey the dictates of sin rather than those of the law. Sin was in

control and the law had no way of displacing that control. But now God Himself intervenes. He sends His own Son in the likeness of our sinful flesh, and, however His work may be regarded as accomplishing its end, the result is that sin's power over us is shattered in principle. Sin is condemned and deprived of its power and right to rule us. If guilt separating us from God is the channel through which sin's power operates, it would seem that if sin's power were removed it would be through the removing of its guilt, which is undoubtedly the primary thing which Paul always regarded Christ's death as doing. The purpose for which God had done this work in Christ is stated in verse 4 to be in order that the holy requirements of the law might be fulfilled by us, under the directing control of the Spirit of Life. Thus Paul says the Holy Spirit has freed him from the rule of sin, because God in Christ first condemned and deprived sin of its ruling power, by canceling its guilt and putting us in a new relation toward God where sin cannot exercise control over us; and in verse 4 this had been done by God in order that the Spirit may direct our lives to life rather than to death. In all reverence to the power of the Spirit, we may say that it is in



virtue of Christ's work, making possible for us a new relation toward God, that His Spirit is able to free us in fact, from sin's power.

This relation is clearly brought out by Paul when in Gal. 4:4-6 he says, "God sent forth His Son.... that He might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God sent forth the Spirit of his Son into our hearts, crying Abba, Father". Sonship is here directly affirmed to be the ground of God's bestowal of the Spirit.* Christ's work for us put us in the relation of Sonship toward God and it is because we are in that new relation that God sends the Spirit of His Son into our hearts making us conscious of our new filial

* Burton says, "The clause 'ὅτι ἐστέ υἱοί' is naturally interpreted as causal, giving the reason in the Divine mind for the act ἐξαπέστειλεν τὸ ἅγιον πνεῦμα, there being no verb of saying or the like for it to depend upon as an object clause. Nor is there any sufficient reason for departing from this obvious interpretation. It follows, however, that the Sonship here spoken of being antecedent to and the ground of the bestowal of the Spirit is not the full achieved fact, nor the consciousness of the filial relation, but the first and objective stage which the preceeding context has emphasized.....the direct affirmation of the sentence is that the sonship is the cause of the experience of the Spirit."

- Commentary on Galatians.

relation so that we recognize God as our Father by crying Abba, Father. The consciousness of our sonship is not the ground but the result of the Spirit within us, but the objective fact of our new relation is the ground of the Spirit's coming. But the organic relation is even closer. God's sending of the Spirit of His Son is not an arbitrary act on His part ~~merely~~ made possible by our new relation, but by virtue of our new relation of sonship we have the Spirit of that sonship also. Our new relation as well as being the ground is also the means by which God sends the Spirit. God sends us the Spirit of His Son by putting us in a new relation to Himself through Christ, where we in the very nature of the case have the Spirit; ^{hence} ~~thus~~ the vital organic relation of Christ's work in putting us in a new relation to God, with the work of His Spirit within us.

According to Romans 8:1-4 then, in the light of Galatians 4:6, there is now no condemnation to those in Christ, because Christ has really broken sin's power in us by removing our guilt and thereby putting us in the new relation of Sonship, where we have His Spirit, which unites us to Him through faith, leads us to recog-

nize our filial relation, and becomes the directing authority of our lives, thereby displacing the controlling rule of sin which leads us to death i.e. condemnation. Thus this passage not only shows how Christ's objective work breaks the power of sin by removing those causes and conditions which give sin power over us, but goes further and shows how the very removal of these contains in itself the force which breaks sin's power within us, that shakes its grasp loose from our very natures. It forms the transition then to the discussion of the beginning of the moral transformation manifested in the act of faith, which is the Spirit's first work in us in the making of us free from the life of sin and death.

2. The Initiating of a Subjective Moral Transformation Manifested in the Act of Faith.

In the experience in which Paul met Christ and passed out of relation to the causes and condition which gave sin its power over him, he is also aware of having experienced the beginning of a real subjective moral transformation. He is conscious that he has already

begun to put off the old man and to put on the new man. He feels that he is a new creature, - a real change has taken place. Contemporaneous with the breaking of the power of sin, by the removal of the objective causes and conditions of its power, there has taken place a breaking of its power by the beginning of a transformation in him which will render him no longer subject to the enticements of sin. In short the act of faith, by which he has become united to Christ and thereby received the removal of the causes and conditions which give power to sin, is in itself the breaking in principle of the power of sin within him. The act of faith involves a real change in character, which is a breaking of sin's power in us.

Paul expressed this subjective ethical change by saying he "died to sin", "died with Christ", was "baptized into his death", "buried with him into death", "our old man was crucified with him", he had "crucified the flesh", had been "crucified with Christ", "the world hath been crucified unto me and I unto the world", etc. What did Paul mean by these expressions? What is the content of the experience lying behind these expressions? Let us examine first the meaning of these express-

ions as found in Romans 6:1-11. The first thing to be kept in mind as we study this passage is that Paul's object, beyond question, is to show that his gospel of justification by faith is certain to produce holy living. Deliverance from the subjective power of sin, not the guilt of sin, is clearly the point at issue. But just as clearly, his previously expounded gospel of justification by faith is the guarantee of holy living. The very aim of the passage fails unless it vindicates his gospel of justification by faith as inevitably producing holiness. He is not proving that justification in itself produces holiness nor that the act of faith in itself produces holiness, but that justification received through faith is a certain guarantee for holy living. Paul's gospel is not merely a juristic, nor merely an ethical one but both. The time referred to in these expressions is the time when through the act of faith the believer became united to Christ. Lightfoot says, "In all cases Paul uses the aorist ἠρπάχθη, for he wishes to emphasize the one absolute crisis which was marked by the change of changes".* It was through putting faith in Christ that he "died with Christ", "died to sin", etc. When

* St Paul's Epistle to the Colossians, (2:20)

Paul in verse 2 speaks of this experience as an experience in which he died to sin; he means to say that in it he passed out of all relation to sin. We cannot say that he means that he passed out of relation to the guilt of sin, nor on the other hand, out of relation to its power in him, but he passed out of relation to sin in all of its phases. In his own experience union with Christ through faith had so resulted in his deliverance from both the guilt and the power of sin, that he never thought of the one taking place without the other. In this passage he seems to swing back and forth indiscriminately between the two ideas, as both being reasons why ^{Christians} ~~they~~ can no longer live in sin. After asking how such as they are, who have died to sin, can any longer live in sin, he asks them if they do not clearly remember that they were also baptized into Christ's death and buried with Him into death. Here the thought in his mind seems to be, that in the act of faith symbolized by baptism and burial they became so intimately united to Christ that they became participants in His death and the benefits flowing therefrom. That is, in virtue of their union with Him, they received forgiveness, reconciliation, adoption, etc, or as we would say

the removal of sin's guilt. And this has been done that like as Christ has been raised from the dead we also might walk in newness of life, showing that a genuinely ethical change is the end in view. In vs.6 the thought seems to be clearly that of an ethical change. Paul knows, and he appeals to the same experience on the part of his readers, that the old nature ruled by sin was crucified when they became one with Christ in His crucifixion through faith. He knows that the purpose of this was the doing away of the body as ruled by sin because he experienced that result, with the further result of being no longer ^{in bondage} to sin.. In vs.7 the emphasis seems to be on the deliverance from guilt, received as a result of participating in Christ's death, the benefits of which we receive in virtue of our union with Him through faith. The same thought seems to be present in vs.8 in the expression "died with Christ". In vs.11 when he calls upon his readers to reckon themselves dead unto sin, he means sin in all of its aspects but especially in regard to its subjective power.

Thus we see that in the experience designated by these expressions two organically related elements appear to be present. First, Paul felt himself to have

been so intimately united with Christ through faith, that he became a sharer in His death and the benefits thereof. Second, he felt that at the same time he had actually died to the enticements of sin in his life. Paul's dying to sin with Christ was both a dying to its guilt, as a participator in Christ's death, and an actual dying to its power in his life. He really felt himself a dead man in principle to all the enticements of sin. His own heart had undergone a radical change.

That dying with Christ involves an ethical change is seen from the inference drawn in II Cor. 5:17 from the statement in vs. 14 "one died for all, therefore all died". The exact meaning of this statement is disputed, but it seems at least that believers are thought of as having died with Christ. Paul's inference from this in vs. 17 is "Wherefore if any man is in Christ, he is a new creature". Whatever else the dying may involve it means that he who has died with Christ has literally become a new mortal creature. Most unmistakeably has Paul expressed this ethical transformation in Galatians 5:24 when he says, "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof". *ἐσταύρωσαν* refers to the act by which they put

an end to the dominion of that force (the $\sigma\acute{\alpha}\rho\chi$) over their conduct. The addition of $\sigma\upsilon\nu\tau\omicron\iota\varsigma, \dots \epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha\varsigma$ emphasizes the completeness of the extermination of this evil force, in that, not only its outward fruits are destroyed, but its very dispositions put to death".* This is only another way of saying that he has died with Christ through faith, but it emphasizes in a striking manner the death blow dealt to his sarx with all its evil dispositions and desires. Paul used the term "crucified" because Christ died by crucifixion, but the man in Christ through faith has literally driven a nail through his evil dispositions and desires. They die slowly but certainly. The man from that hour is a changed man, experiencing ever holier and holier dispositions and desires taking the place of his former evil ones. Burton remarks, that, "The choice of $\sigma\tau\alpha\upsilon\rho\acute{\omega}\omega$ in preference to other verbs signifying 'to put to death' suggests that it is the death of Jesus on the Cross which has impelled us to slay the power within us that makes for unrighteousness".*

That the act of faith in Christ itself involves a real ethical dying to sin, a fatal crucifying of the

*Burton, Commentary on Galatians.

flesh and the becoming of a new creature thus breaking sin's power within us by changing us, is fully confirmed by all modern psychology. The act of faith in which a man turns from a life of sin and sets his mind and affections upon Christ builds into his character a new holy bias or bent toward holy living. The very act, and all that is involved in it, builds up a new set of determining psychical dispositions. It crucifies the flesh, in that, it disorganizes many of the old sinful psychical dispositions or kills them by forming others in their place. Of course the act of faith is only the beginning of this transforming process but it is a decisive change; holy psychical dispositions are so put in the majority that the man is literally a new creature. In the physiological type of psychology the decisive transformation begun in the act of faith appears even more marked. In the meeting of Jesus Christ such powerful stimuli come from Christ filling the man's whole being, that the man's whole system of connected neurons receive a tremendous shock, with the result that many of them organized to function in sin are disconnected, and the act of faith evoked by these incoming stimuli from Christ

breaks over these disconnections forming the various systems of neurons into a system functioning in faith and holy living. A new system of brain paths has begun to be built up which function in good deeds. A new character is in the process of being built. The man has died to sin, in that incoming stimuli to commit sin meet with no response in a brain organized to respond only to holy stimuli. The man has literally become in principle a dead man to the voice of sin. His ear is not tuned to hear that voice. He has crucified the flesh with its passions and lusts; in that, the act of faith has shattered in principle his nature organized to function in sin. All of this change has of course merely begun in the act of faith, but in principle it is a real breaking of the power of sin within us. These particular psychological theories may soon be rendered antiquated, but we cite them here chiefly because they give us at least a splendid illustration of the transformation every christian has experienced in the act of faith in Jesus Christ.

3. The Two-fold Pauline Gospel Theory in the Light of this View of how Sin's Power is Broken.

The view which finds a twofold gospel in Paulinism has been held in various forms. It is not our purpose here to discuss these various views,* but merely to point out, that what they call a judicial or forensic gospel and an ethico-mystical gospel is not two gospels in Paul's mind, but two inseparable phases of one organic gospel. In so far as any interpretation of Paul ignores, denies, or explains away either of these two phases, reduces one into the other, explains one as merely the Jewish form of his gospel and the other as the real essence of his gospel, or admits the validity of both of these phases but denies any organic relation or nexus between them, it fails to give us the whole Pauline gospel and also robs Paul's gospel of its moral dynamic, - takes from it its guarantee for holy living. If guilt gives power to sin by alienating us from God so that in

*For a full discussion see:-

Bruce, Paul's Conception of Christianity, pp208-23.
Denny, Christian Doctrine of Reconciliation, pl64-6.
Denny, The Death of Christ, pp 182-5.
Denny, Expositor, 1901, pp 83-6; 299-311.
Warfield, Princeton Theological Review, July and October 1918.

virtue of our alienation sin has power over us, it necessarily follows that the sinner's primary need is the forgiveness of his sins and reconciliation with God. Sin's power in him can never be broken until the burden of his guilt is removed and he gets right with God. As Garvie has well expressed it, "Until the burden of distrust of, and estrangement from, God in the expectation of His judgement is lifted off, the bondage of evil habit cannot be broken".* It is the lifting of this burden, the putting of the sinner right with God, yea the making ~~making~~ him to be a son, which this first aspect of Paul's gospel does for the sinner. While it is most emphatically true that forgiveness of sins, including the ensuing new relation of sonship, is an absolute *conditio sine qua non* of holy living, it would be a gross misrepresentation to call it such, for instead of being merely the condition without which the new life would be impossible, it contains in itself the new life. Sanctification is not something added to justification, but is contained in justification and grows out of it. A right relation toward God

* Studies of Paul and His Gospel, ppl73-4.

is not a preliminary idea in Paul's gospel but is the whole of it; every thing is contained in it that the sinner needs.

The new life is contained in Paul's gospel of forgiveness, or justification by faith, in that forgiveness is received through faith. The same act of faith which receives this forgiveness unites us also to Christ. In fact it is only through our ethical union with Christ through faith that we receive the forgiveness and enter into sonship; hence, the so-called ethico-mystical gospel is the only channel through which we can receive the so-called judicial or forensic gospel. Thus we see that the gospel of justification by faith contains the gospel of ethical union with Christ, as the means through which the former is received. But the organic relation is even closer. It is the forgiveness we have in Christ that evokes the faith, which actualizes the mystical union with Christ and receives the forgiveness. And this same active faith we have already seen contains in it a 'death to sin', and is in itself the actual beginning of the new life of holiness. Herein lies the guarantee

for the New Life. It is not quite right to say as Stevens does that, "the man whom God, in the sentence of justification, pronounces righteous is really so, in the sense of having begun the life of real righteousness."* The fact is the man whom God pronounces righteous is not really righteous, nor has he begun the life of real righteousness; but the man who through faith receives the forgiveness, has begun in that very act of receiving, the life of real righteousness. Hence the man who experiences forgiveness has really become a better man. The forgiven man cannot help but be a better man. While God's act of forgiveness is a purely synthetic act, based not on any good begun or certain to be begun in us, but purely upon his love in Christ, it is nevertheless a forgiveness, the very reception of which transforms character. No guarantees for the new life need to be added. Forgiveness contains in it regenerating power.

All the passages in which Paul speaks of the design of Christ's death as being our sanctification, confirm this organic relation between forgiveness and holiness. "And he died for all that they that live should no long-

* Pauline Theology, p269.

er live unto themselves, but unto him who for their sakes died and rose again" (II Cor. 5:15). "Who gave himself for our sins, that he might deliver us out of this present evil world" (Gal. 1:4). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous for good works" (Titus 2:14). Whatever differences of opinion exist as to how Christ's death accomplishes the end herein stated, all will agree that these and other similar passages clearly show that Paul regarded Christ's death as designed to accomplish our sanctification. He died for us that we should no longer live the self-life but the Christ-life, that He might redeem us from all iniquity and purify us, making us zealous to perform good works. A moral transformation is clearly the design of Christ's death according to Paul.

The question now is whether or not Paul regards Christ's death as accomplishing this end, by means of first delivering us from the guilt of sin and creating for us a new relation for God and thereby evoking our faith and love so as to accomplish our sanctification, or whether His death sanctifies through evoking

our faith and love so as to accomplish our sanctification; or whether His death sanctifies through evoking our faith and love because of the great exhibition of His love exemplified in His death on the cross for us. If the former be the method these verses confirm the organic relation between forgiveness and holiness; if the latter be true, this nexus is not confirmed. The objection to the latter supposition is that the sole faith and love evoking power of Christ's death lies in the fact that it was a death that really did something for us. A dying for the mere purpose of exhibiting love, instead of revealing love, is only insanity, unless some real work is accomplished by the dying. For a man, as Denny puts it, for a man to jump off of a pier into the water and lose his life thereby, in order to demonstrate his love for the man standing by him would be insanity instead of an exhibition of love; but the man who gives his life in rescuing another has truly revealed his love, without any thought of doing so. It is only as Christ's death delivers us from our guilt and reconciles us to God that it has any love evoking power to accomplish our sanctification. The

peculiar love evoking and sanctifying power of the Cross lies entirely in its sin forgiving power, and in virtue of its sin forgiving power it is an efficacious love evoking and sanctifying power. Hence the organic relation between forgiveness and holiness. Paul's gospel which accomplishes the latter through the former is not a twofold gospel but one organic gospel.

This vital relation between forgiveness and holiness is further confirmed by the fact, that according to Paul Christ and His forgiveness is inseparable. It is impossible to receive either without receiving the other. As Carnegie Simpson has well expressed it, "You cannot have forgiveness without having the Forgiver, without admitting him to an inward union with your mind and heart and life..... but you cannot thus admit Christ to mind and heart and life without admitting the whole business of the moral life.. And so morality is no mere addendum to forgiveness".* It is Christ, not forgiveness that is the object of faith for Paul, and it was Christ that Paul received through faith. It was

* The Fact of Christ, pp 163-4.

only in his receiving Christ that he received forgiveness. The forgiven man is thus a man in union with Christ, and the man in union with Christ is a forgiven man, the two are indissolubly joined together. The one act of faith secures forgiveness and ethical union with Christ. Salvation is ever regarded by Paul as an organic whole. Warfield says, "The whole sixth chapter of Romans was written for no other purpose than to assert and demonstrate that justification and sanctification are indissolubly bound together, that we cannot have the one without having the other; that, to use its own figurative language, dying with Christ and living with Christ are integral elements in one indisintegrable salvation. To wrest these things apart and make separable gifts of grace of them evinces a confusion in the conception of Christ's salvation which is nothing less than portentous. It forces from us the astonished cry, Is Christ divided? And it compels us to point afresh to the primary truth that we do not attain the benefits of Christ apart from, but only in and with His Person; and that when we have Him we have all".*

* Princeton Theological Review, July 1918, pp 328-9.

This is another way of saying that sanctification is certain to grow out of the act of faith which receives Christ and His forgiveness.

4. The Subjective Ethical State of the Man "in Christ".

As in a previous chapter we examined Paul's picture of man in the prechristian state, let us now look at his picture of the man in Christ, in respect to his subjective ethical condition, after the power of sin in him has been broken in principle. The fundamental characteristic of the man in Christ, which is presupposed by Paul in every statement he makes about the man in Christ and in every exhortation to holy living he uttered, is that such a man is a "new creature" or a "new creation". "Wherefore if any man is in Christ, he is a new creature" (II Cor. 5:17). That this new creature or creation is one that is "in Christ", necessarily implies that the new creature is a new holy creature, or a new creation of a holy nature. This is also confirmed and illustrated by verses 14 and 15, from which this phrase is drawn as the logical conclusion, concerning which relation we have previously spo-

ken. Christ has died for all in order that we should no longer live a selfish life unto ourselves but that we should live a holy life unto Him, and His death was such that we all died with Him. Wherefore, Paul concludes, if any man be in Christ and thereby a partaker in His death, so as to have died to sin with Him, with the result^{that the design} of Christ's death, namely, holy living, is being affected in his life, such a man must in the very nature of the case be a new moral creature. Such a design could not be carried out in any man's life who was not first of all a new creature; and, that the man in Christ was a new creature Paul also knew full well from his own experience. In Col. 3:9-10 he refers to the fact that his readers "have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of Him that created him". The old sinful nature has been cast aside and in its place there is a new holy nature that is becoming ever more and more God-like. For Paul the man in Christ is a radically changed man from the man out of Christ. The man that Christ put in a new relation to God becomes a "new man that after God hath been created in righteousness and holiness and truth" (Eph. 4:24). This new man

is literally a new being, a new creation by God. He thinks different thoughts, has different desires, performs different deeds, in short lives a different life. He has a new character determining his action, a new set of psychical dispositions, or if we choose to so express it, a new set of brain paths tending to function in holy living.

That it is the very nature of the new creature or new man to serve God, is shown by the fact that Paul in other places regards those in Christ as "servants of righteousness" or "servants to God". "Being made free from sin, ye became servants of righteousness" (Rom.6:18). "Being made free from sin and become servants to God ye have your fruit unto sanctification" (vs.22). It is true that Paul is not here giving us a scientific description of the character of the Christian, but is using the analogy of slavery. Even in this it may be argued that he is setting before his readers primarily their objective relation to God according to which they are under obligation now to live, rather than their subjective state. But as Paul knew of no objective slavery to sin that did not have its subjective basis in his corrupt nature, so he likewise,

knew of no objective obligation to God which did not have its basis in his new heart. When Paul refers to their having been made free from sin, it is from sin as a master exercising its control through his sinful nature; and likewise their becoming servants to righteousness or to God is a coming under the dominion of God's control through the new heart which they have received, indwelt by the very Spirit of God. Paul's experience had been that the new man in Christ is a slave subjectively to the desires of God, in identically the same way as he formerly had been to the desires of sin. One of Paul's favorite titles for himself is "a bond-servant of Christ". Thus, while the prechristian state is regarded by Paul as one of slavery to sin, the Christian state is one of slavery to God. Paul has not furnished us as much direct material for explaining how this slavery is actually effected within us, as he has ^{for} the slavery of sin which we have considered; but, in addition to considerable direct evidence, his whole view of salvation in Christ and the living of the Christian life seem to clearly indicate that he regarded it as operating in us, in much the same manner as the rule of sin. In short, as sin controlled us

through our ever growing sinful character, so God directs the man in Christ through his ever holier growing character. God's work of grace in us, leading us to holiness through His Spirit, is never regarded by Paul as taking place in an arbitrary or mechanical fashion, but by calling into action all the faculties of our being, carrying on His work of grace through them, transforming us more and more unto His own image.

All that has been said so far in this chapter, in regard to the breaking of the power of sin and to man's new ethical state in Christ has been said of course with the proviso 'in principle'. Paul describes as a completed process that which has only begun, because he regards the end as contained in the beginning. It is true that Christ has objectively, completely removed the causes and conditions giving power to sin, but we have only appropriated His forgiveness in principle. While in the act of faith sin's power in our nature is begun to be shaken loose, it still continues to exercise its power over us at various times. What is meant is that sin no longer reigns in us but that the Spirit of life in Jesus does reign.

But though sin no longer reigns, it lets loose its grasp in many cases inch by inch. We still continue to do the things that we would not, but we hate them while before we loved them. The one distinction between the man under the reign of sin and the man under the reign of the Spirit is that the former loves his sins while the latter hates the sin which he commits. But "the power of sin is really broken when the moral balance in our nature is tipped".* Paul is right in assuming that the end is contained in the beginning. The blow dealt to sin has been a fatal blow. Just as the ring-barked tree is doomed to die, and slowly begins to die from the very hour of the girdling though it takes years for its full decay and fall, so sin's power in us is broken in the very hour of the Christian Experience. Just as the grass begins to grow under such a tree, so do the spiritual graces begin to spring up in our hearts when sin's power is broken. Sin is literally crucified in the Christian Experience. In that Experience it is nailed to the cross and its doom is certain, though its death be a matter of time. In short, sanctification is a process only begun in the

* Mackintosh, H. R., MSS. Notes, Westminster Confession.

act of faith, rather than attained completely there-upon. With the power of sin broken, and the new life begun, we next turn to study the growth of that new life into an ever holier and holier life. Having seen the dynamic of the Christian Experience in breaking Sin's power and initiating the new life, we study next the dynamic of the Christian Experience in developing that new life.

CHAPTER IV

THE GROWTH OF THE NEW LIFE

1. The Sphere and Environment of the Growth of the New Life.

The sphere and environment of the growth of the New Life is designated and described by various terms and phrases. All of these are names for the same sphere and describe the environment within that sphere as the same; but they designate or describe it from a different angle, or emphasize a slightly different aspect of the one organic sphere in which there are no separate compartments in which one can be, so to speak, without being in the whole sphere at the same time. If Paul had any one favorite expression for the new state into which he had entered it was the phrase "in Christ", or its equivalent "Christ in me". This phrase was an attempt by Paul to give expression to the inexpressible feeling which he had of his most intimate union and fellowship with Christ. It is "in Christ" that the Christian has received every spiritual bless-

ing that he has received. It is in union with Christ and through fellowship with Him that all growth of the New Life takes place. Thus this phrase designates the sphere and describes the environment which surrounds the new growing life. Another name for this same sphere or state, emphasising a slightly different aspect is that of "Sonship". Those in whom the new life grows are sons. They are in the filial relation towards God. As sons they are in filial communion with God as their Father. This filial atmosphere forms the very environment of their lives. The New Life has its entire life within this environment. This sphere may also be called the sphere of Forgiveness, for outside of it there is no forgiveness and within it all is forgiveness. It may also be called the sphere of Reconciliation with God for the same reason, for within this sphere nothing can ever stand between man and God. Perhaps the most important thing for Paul in the growth of the New Life was that this sphere is the sphere of the Spirit. The New Life is surrounded and nourished by the Spirit. The sphere "in Christ" is the sphere of the Spirit. All of those in Christ have the Spirit of Christ, for "if any man hath not

the Spirit of Christ he is none of his" (Rom.8:9). Paul also says that "as many as are led by the Spirit of God, these are the sons of God" (8:14). This indirectly teaches that sons are led by the Spirit. If they were not Paul could not draw the conclusion that those who are led by the Spirit are sons. That the Spirit for Paul is the leading directing agency in the lives of all those in Christ is too evident to require discussion.

It must be made perfectly plain at this point, that the beginning and the entire growth of the New Life is always regarded by Paul as the work of the Holy Spirit. There is nothing which takes place in the growth of the New Life, but what is rightly regarded as the work of the Spirit. All of the dynamic influences and motives building up the New Life, which we are later to discuss, are not rival factors to the Spirit but are the means used by the Spirit in our sanctification. Hence, to say that the New Life is entirely the work of the Spirit is not to contradict our thesis that the New Life organically grows out of forgiveness (aside from the fact that our sonship was the very ground of the bestowal of the Spirit),

for the moral dynamic influences and motives arising out of forgiveness, we shall see later, are the very means by which the Spirit effects our sanctification. The New Life is all the work of the Spirit, but Paul never regarded the Spirit as working in vacuo. To say that forgiveness is the guarantee of the New Life, and to say that the Holy Spirit is the guarantee of the New Life are in practice identical truths.

These terms which designate and describe the sphere and environment of the growth of the New Life as being a state "in Christ", in the Spirit, a state of forgiveness, reconciliation, and sonship impress one immediately that this new relation into which the believer has entered and in which his new life grows, is a sufficient guarantee in itself for the successful growth of the New Life. The longer any Christian studies, reflects, and meditates over the moral power that has come into his own life from this new relation, and its vast energizing^{power} for his new moral growth, the more will he be convinced that in this new relation or sphere in which he is lies the whole main-spring of the moral life. It is only the restating of our thesis in a different form to say ~~that~~ this new relation, sphere, or environ-

ment in which the New Life grows is its sufficient guarantee. Paul added no other guarantees; he depended upon this to produce holy living. The sanctifying power of this new relation to God is illustrated and historically confirmed by the development in the meaning of the verb 'to sanctify'. 'To sanctify', being a ritual term before it became an ethical one, originally meant "to set apart to God". But since what was set apart or devoted to God gradually became more and more holy like God, the term sanctification came to be applied as an ethical term to the process of becoming like God, which resulted from and grew out of the relation of being "set apart" to God. For Paul the term sanctification includes both these meanings as it always must, since they are organically inseparable. Paul knows of no sanctification that does not arise out of a setting apart to God, and he knows of no setting apart to God that does not issue in sanctification. For this reason he can call even the corrupt Corinthians, saints of God. "It cannot be emphasized too strongly that the basal element in sanctification 'is a setting apart to God'".* Thus we see that the fundamental mean-

* Mackintosh, MSS. Notes.

ing of sanctification is justification, or we can put it the other way and say that justification is the first half of sanctification out of which the latter half grows. However we choose to express it the moral dynamic of the believers' new relation to God in Christ Jesus is inestimable. It is to the answer of the question, how does this new relation sanctify, that we now turn.

2. Dynamic Holy Influences Surrounding and Transforming the Man "in Christ".

In this new relation to God the New Life in the believer is surrounded by dynamic holy influences, which counteract tendencies to sin and gradually build up a holier character. They are influences which poison sin and nourish the New Life. Under such influences we include all those factors, which, in virtue of the man's new relation to God in Christ, enter into his life and, unconsciously to him, make it better. We call these, influences, because they seem to work an unconscious moral transformation. Instead of speaking of these as influences it would be more correct to

Speak of them as the various overlapping ways in which the one influence of God in Christ comes to us through the Spirit.

We notice first the transforming power of Communion and Fellowship with God. It is simply a universal fact of experience that nothing transforms character any more than living in intimate communion and fellowship with God in Christ. However it may be explained, the fact is that the more time we spend in real fellowship with God the better we become and the holier lives we live. History also confirms the fact that the world's truest saints have been those who were in the closest communion with God. Fellowship with God drives out sin. The same idea is expressed, by saying that Prayer is a channel of God's influence into our lives. It is a channel of transforming influence first, in virtue of its bringing us into communion with God. Not only is the soul in communion with God in adoration, thanksgiving, and confession, but also^m intercession and all true petitionary prayer. In fact in earnest petitionary prayer the soul enters as close into fellowship with God as in adoration or confession. Prayer as communion with God is truly transforming. While our con-

cern here is only with prayer as it is communion with God, which is ever the basal element in all prayer, it should be remembered in the second place, that prayer as petition, since it is the condition on our part of God's transforming work of ~~grace~~ in us, is also a transforming power. Paul often prays for the sanctification of his people. This transforming power of fellowship with God is illustrated also in the case of every earthly friendship. Here again it is the law of universal experience that ^{we are} unconsciously influenced and changed by those with whom we associate, and the degree of transformation wrought is in direct proportion to the intimacy of the friendship. If human friendship contains a transforming power, how much greater and certain must be the transforming power of our Divine Friendship.. Whether or not we like the term irresistible, the fact remains that the idea expressed by the term exactly describes the transforming power of every real friendship, and especially of our Divine Friendship. No one would ever think of saying that friendship transforms mechanically or in a straight line fashion; but though it transforms entirely in accordance with the law of

personality, it nevertheless transforms, and no man in such a friendship can prevent the process from taking place. It is impossible to live with God and not become like God.

Another closely related channel of divine influence, or rather only another way in which we have communion with God, is Worship. There is no law more true in every phase of life than that we become like what we worship. Any object which we worship tends to make us like itself.. The history of religion shows that men have ever become like the gods they worshipped. Granting that in ethnic religions the gods often were created after the image of their worshippers, it is still true that the conceptions of such gods, once formed, reacted upon the lives of the worshippers. The worshipping of any idea, though it be our own idea, transforms us more and more into the embodiment of that idea. The same truth is expressed when we speak of the power of an ideal; we always tend to become like the ideal which we worship. To worship God then is a certain guarantee to become like God, which, due to the christian conception of God means to become holy. The new Life living and growing in

this new relation to God, is filled by the desire to worship God and thereby the New Life becomes God-like. Here again we may say that the transforming power is irresistible or efficacious. The man who has entered into this new relation can no more keep from adoring and worshipping God than Paul could, and the man who worships God in truth and in spirit cannot keep from becoming a better man, living a better life.

In the next place we notice the transforming power of Holy Thinking, which inevitably arises and is stimulated in this holy environment "in Christ". We may think of this as a second way in which God's holy influence in Christ through His Spirit promotes the growth of the new life, growing in this new environment. The man who through faith has been so united to Christ that he can say, "the world hath been crucified unto me and I unto the world" (Gal.6:6-14), or "it^{is} is no longer I that liveth but Christ liveth in me"(2:20), is a man whose mind is filled with holy thoughts. The man who has come to know Jesus Christ has his mind filled in that very experience with holy thoughts which stay with him throughout life. The experience has become a part of his life and the new

realm of thoughts accompanying or contained in it has become a part of his thinking. An entirely new world has opened before him and as he lives in that new world he thinks ever on the things in that world, just as we constantly think on the things in this physical world in which we live. The man living in Christ Jesus forgiven, reconciled to God, and a son in whom the Spirit of Christ dwells can no more keep from thinking holy thoughts, than we can keep from thinking about the things of this universe in which we live. Christ by putting us in a new relation with God fills our minds with holy thoughts. Now it is one of the best established laws of psychology, confirmed by all experience, that thoughts lead to action. Any thought or idea, if it is held in attention long enough and meditated over is certain to lead to action. We do the things we think about most. The only way of escape from an evil temptation is to get the mind to thinking on something else. Since the repeating of actions is the method by which habits are formed and character built, we see that our thinking, determining our action, builds character. Hence we see that holy thinking builds a holy character. In addition to this, char-

acter is built also by the repetition of thoughts. The thinking of any thought makes it easier thought a second time etc., until it becomes a real part of our character to think such thoughts, which ever determines our action. Hence the transforming power^{which} comes from holier thinking, in our new relation to God, cannot be over emphasized as a dynamic factor in the growth of the New Life.

It is interesting to notice the part played by this principle in Paul's secret of holy living. The picture which Paul has unconsciously given us of himself does not portray him as constantly struggling and fighting against sin and temptation in his life, but with his mind so filled with Christ and the salvation which he has brought, that there is little or no room for sinful thoughts. The more we study Paul's method of securing holiness amongst his converts, and analyse his exhortations to them to holy living, the more we see that this was the principle upon which he depended to secure holy living among his converts. He depends upon the gospel comprehended producing holiness. The Gospel is "the power of God unto salvation to every one that believeth"(Rom.1:16), in the fullest sense of

the term salvation. His one aim is to emblazon Jesus Christ and Him crucified before the minds and hearts of men. After he has done this, he can conceive of nothing else happening but holy living. His one concern is to fill their minds with Christ, which guarantees holy living. His secret of holy living is not to keep thinking about sin and consciously fighting it, but to completely forget all about sin by filling the mind with Christ, thinking on Him and all He has done for us, which in itself leads to holy living. His method of putting away evil thoughts is not a consciously trying to do so, but by so filling our minds with Christ that we forget about the former. His method of putting off the old man is ever by putting on the new man. This is not saying that Paul consciously worked according to these modern psychological principles. He did not even preach his Gospel for the aim of producing holy living. He preached it because the love of Christ constrained him and because of his burning passion for men's souls, that they might know Jesus Christ and Him crucified. Morality is always and only attained when it comes as a result of religion, never when it is made a primary

aim of religion. But while Paul was hardly aware of our psychological law, that thoughts lead to action, it does appear highly probable that experience and observation had taught him the importance of what men think on. At any rate we find him writing to the Colossians, "Set your mind on the things that are above not on the things that are upon the earth" (Col. 3:12). If the Colossians were not to be carried away by the worldly heresy among them, they must quit thinking about such worldly things and fill their minds with thoughts from above where their life is hid with Christ. Certain ones who are "the enemies of the cross of Christ: whose end is perdition, whose God is the belly, and whose glory is in their shame" (Phil. 3:18-19), Paul also characterizes as those "who mind earthly things". There seems to be a relation implied between their sinful lives and the objects of their thoughts. In Philipians 4:8 we have Paul's finest exhortation to holy thinking. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if

there be any praise, think on these things". Upon this verse Moule splendidly says, "He begs them to give their minds, thus 'safeguarded' by the peace of God (vs.7), all possible pure and healthful material to work upon, of course with a view to practice. Let them reflect upon, take account, estimate, aright, all that was true and good".*

We also find the apostle acting in accord with a further closely related psychological law, namely, the law of positive suggestion. Since thoughts lead to action it follows that positive suggestion by placing a certain thought before the mind tends to realize itself in the desired action. But a suggestion stated negatively, by placing the very opposite thought from that of the desired action before the mind, tends to produce the very opposite from the desired action. The law when it said, "Thou shalt not covet" not only aggravated sin to rebel by its authoritative commands but by putting this in a negative form held constantly before the mind the thought of coveting which tended to produce covetousness. A casual reading of the Pauline Epistles leaves the clear impression that Paul's exhortations are for the most part couched in

* Cambridge Bible, in loco.

the most positive form. A careful analysis of each exhortation and classification as to whether positive, negative, or both, most satisfactorily ~~confirms~~^m this general impression. We find only a very few purely negative exhortations, and the most of these, such that their very nature or that of the context seem^s to require the negative form. Then there is approximately an equal number of purely positive exhortations standing alone, and of antithetical ones, where we have the same exhortations stated both negatively and positively. In this latter method which is always very strikingly and effectively used by Paul, we find that almost without exception the positive form follows the negative form and its fulfillment seems to be regarded as the means of fulfilling the negative exhortation. This method is well illustrated in Ephesians 4:22-32. We are to put away the old man and to put on the new man. Putting away falsehood we are to speak the truth with one another. He that stole is to steal no more, but rather ~~let him~~^{working} labor, with his hands, that instead of stealing he may have wherewith to give to him that hath need. No corrupt speech is to proceed out of the mouth, but such as is good for edifying

is to proceed forth that it may give grace to them that hear. All bitterness, wrath, anger, and clamor, with all malice are to be put away, and instead of these we are to be kind one to another, tender hearted, forgiving each other, even as God in Christ forgave us. Thus these exhortations, while stated negatively as well as positively, seem to clearly outline and suggest a positive program of action, in which both the negative and positive exhortations are carried out.

A third way in which the growth of the New Life is promoted, in virtue of its growing within this new environment, is by means of Christian Joy. The life in Christ is filled with an indescribable joy. One of the outstanding characteristics of New Testament Christianity was the unspeakable joy of the early Christians. In none of them do we find it more in evidence than in the life of Paul. The greater his suffering or trial the greater is his joy, for it is then that Christ's power rests upon him. "Wherefore" he says, "I take pleasure in weakness, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak then am I strong" (II Cor. 12:10). This note of joy we find running clear through the

Epistles. Paul's life was so filled with a deep joy that every circumstance of his life called it forth in some form; its source lying in his intimate union with Christ was beyond the circumstances of this life to effect. But what was true of Paul is true of every Christian in union with Christ, in so far as that union and fellowship is realized. Every Christian who knows what it is to have fellowship with Christ, to have his sins forgiven, to be at peace with God, and a son of God will confirm the words of Weinel when he says, "An irresistible feeling of happiness issues forth from the new religious life, and filling the heart to overflowing, completely destroys that hankering for little pleasures which incite to sin".* The joy which fills the Christian heart leaves no room for the lesser pleasures which sin offers. Just as the mind filled with Christ, that is, good thoughts, keeps evil thoughts from entering, so the heart filled with Christian joy keeps out the pleasures of sin. It not only leaves no room or desire for the pleasures of sin, but it renders them untempting in comparison with the greater joy of the Christian life. The man who has really tasted the joy that comes from real fellowship with God in Christ

* St Paul: The Man and His Work, p 135.

has an entirely new perspective of values in regard to joy. He is better able to estimate a pleasure at its true joy giving value. Many pleasures of sin are seen from this new perspective to be only for a season, and to be inferior while they do last. We may say that such a man's taste has been developed so that the things that formerly appealed to him as sources of joy no longer appeal to him as such. The transforming power of such a new joy coming into one's life needs no further emphasis; it both keeps out the enticements of sin and draws us ~~en~~ closer to its source in Jesus Christ.

A fourth vital agency in nourishing and developing the New Life is the Christian Church. It may be said to be one of the chief channels, partially inclusive of those mentioned above, through which holy divine influences are thrown around us, transforming our lives and building them up in Christ. The Church is not a channel of any special grace but it is a special channel of all God's grace unto us. It is largely through the Church that all other means of grace are present to us. The facts of history are that it is through the Church that the Gospel is proclaimed

to each generation and handed on to the next generation. Through the Church's instrumentality, directly or indirectly, is due all the agencies making for righteousness in the world. The New Life which grows up within the Church has thrown around it the most ideal environment that can be found on this earth for its growth. The church is a great school of character building, in which all the divine spiritual influences coming directly from God in Christ to the New Life are greatly enhanced and rendered more efficacious. The meeting together of believers in worship, praise, prayer, and the study of God's Word quickens the spiritual susceptibility of each to the inworking of the Holy Spirit. Their Christian fellowship with one another is an invaluable aid to having higher fellowship with God. Just as fellowship with God transforms character, so in God's providence there is perhaps no more effective means by which God transforms our character and promotes the growth of our New Life, than through Christian fellowship. But the Church in addition to nourishing and developing the New Life is often the prime factor in the evoking of the New Life. It is through the agency of the

Church and its work that most people come to meet and know Jesus Christ, in which experience the power of their sin is broken and the New Life begun. The child which grows up in this environment has a heritage of which he never can be deprived. This character building function of the Church has too often been overlooked in the past. It is a function which cannot be over emphasized in the building up of the Christian life.

CHAPTER V

THE GROWTH OF THE NEW LIFE (Continued)

3. Dynamic Motives to Holy Living.

Having considered the dynamic holy influences, coming from fellowship with Christ and surrounding the believer in Christ, which make for holy living and gradually but certainly transform character, let us now turn to the consideration of the Christian's dynamic motives to holy living. "In Christ", in a state of union with Christ, a state of forgiveness, a state of reconciliation and peace with God, and in a state of sonship the Christian finds his heart and mind filled with powerful motives toward holy living. His whole Christian Experience and all that has flowed from it stir him on every side to the living of a holy life. Psychologically speaking, his mind is literally filled with incoming stimuli, arising out of his Christian Experience, to holy living.

Up to this point in our discussion of Paul's

view of the moral dynamic of the Christian Experience we have, been studying chiefly, how the Christian Experience produces morality. In a sense we have been studying the theory of Paul's view, as it is deduced from the facts of the religious experiences which he has given us. The conclusion arrived at in this study was that the Christian experience of faith in Christ, union with Him, forgiveness, reconciliation, and sonship contains within itself the sufficient and complete guarantee of the moral life. We are now to make a psychological analysis of Paul's exhortations to his people to holy living, in order to ascertain what he depended upon to actually produce holy living among his converts. Our aim will be to discover the motives which Paul appeals to, in each exhortation, to enforce it. This should lead us to the very heart of Paul's view and show us exactly wherein he regarded the moral power as existing. It is Paul the missionary in action we are now to study, a missionary who burned with passionate zeal for holier living among his people- a people whose ideas of morality were exceedingly low and far from the Christian standard. We can depend upon it ~~that~~ when

Paul sets any motive before this people to enforce his exhortations, that in Paul's mind it is the most powerful motive he can conceive of to lead them to a holier life.

We shall use the term 'motive' to include both any objective fact which stirs us to action and the subjective feeling or emotion awakened by an objective fact, which stirs us to action. Paul sometimes appeals to the objective fact and sometimes to the subjective feeling, but both are equally springs of action and in that sense are motives to action. We shall merely attempt to point out the motives appealed to, reserving in most cases the discussion of the efficacy, appropriateness, or consistency with Paul's view, for a further section.

(1) Psychological Analysis of Paul's
Exhortations, with a View to
Discovering the Motives
Appealed to.

Rom. 6:12-14.

"Let not sin therefore reign in your mortal bodies
.....; neither present your members unto sin....;
but present yourselves unto God as alive from the

dead For sin shall not have dominion over you, for ye are not under law but under grace."

"Therefore" points to verses 1-11 as a motive for the fulfilling of this exhortation. Paul has shown there that in the act of faith the sinner passed out of all relation to sin, died to its guilt and power. Therefore he exhorts them since they have passed out of all relation to sin, to become in practice what as Christians they are in reality. He puts the same motives before them again by speaking of them as "alive from the dead." Being alive from the dead act accordingly, he says. You are a Christian in whom a great change has taken place, be what you really are; act consistently; walk worthily of your new life. The motive appealed to here comes under the general head of what we may call a vocation to be walked in worthily and consistently. Being dead to sin they can no longer consistently walk in sin; and being a Christians alive from the dead they must walk as a Christians alive to God.

Verse 14 adds ^{to} further motives "For sin shall not have dominion over you". The motive of hope, assurance, and certainty of success is given here. If they try, they can be certain of being able to over-

come the lusts of sin and live to God. "They can obey these exhortations for sin will not be their tyrant".* The hope and assurance of being able to succeed in the struggle is a dynamic motive for their action. "For ye are not under law but under grace" is a guarantee of the previous statement and a further motive to action,- the motive of being law-free. Paul holds before them the great fact of their deliverance from the law as a motive to action. The law disheartened, but now they serve in meanness of spirit.

Rom.6:15-23.

"What then? shall we sin, because we are not under law, but under grace? God forbid. Know ye not, that to whom ye present yourselves unto obedience his servants ye are whom ye obey;....and being made free from sin, ye became servants of righteousness..... as presented your members as servants unto uncleanness.... even so now present your members as servants to righteousness unto sanctification..... For the wages of sin is death; but the free gift of God is eternal life in Jesus Christ our Lord".

Paul in showing that the doctrine of grace is not a license to sin, indirectly exhorts them not to sin, (which is his motive for defending his doctrine). Then after reminding them of the fundamental principle that no man can serve two masters, he appeals to their

* Denney, Romans, in loco.

experience of being made free from sin and having become servants of righteousness as a fact and motive, which should lead them to serve righteousness. Having voluntarily turned their back on sin after having been delivered from its tyranny and having joyfully made themselves the servants of God, they should serve God. In short they should walk worthily ~~and consistently~~ of their new vocation as God servants. As they, when slaves of sin consistently presented their members to uncleanness, "even so now" (holding before them the change that has taken place in them) he exhorts them to just as consistently present their members as servants to righteousness.

In addition to the motive arising from their new vocation, he holds before them the eternal principle that "the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord". He asks them to contrast the fruit of their former service to sin, which ended in death, with that of their new service which was sanctification and eternal life. Thus reward and punishment are clearly the motives held before them in this verse.

Rom. 12:1-2.

"I beseech you therefore, brethren, by the mer-

cies of God, to present your bodies a living sacrifice, holy, acceptable to God, And be not fashioned according to this world: but be ye transformed..... ".

This passage marks the transition from the discussion of doctrine to the application of doctrine to holy living, in Paul's letter to the Romans. "Therefore" refers to "the mercies of God" which Paul has been exhibiting throughout the entire former part of the Epistle. All that he has said about God's great work of grace calling, redeeming, justifying and sanctifying us, he now brings to bear as a motive for us to dedicate ourselves wholly and unreservedly to God. God has done all of this for you, he says, therefore consecrate yourselves wholly to Him out of gratitude for all he has done for you. The objective motive is God's work in Christ for and in us; the subjective motive is our gratitude for such mercies. "Whatever gratitude the soul feels for pardon, purity, and the sure prospect of eternal life is called forth to secure its consecration to that God who is the author of all these mercies".* Thus in the most doc-

* Hodge, Romans, in loco.

trinal of Paul's letters, doctrine is not something apart from, holy living, but its motive and guarantee. This exhortation to consecration and devotion to God is a "general exhortation covering the whole Christian life".* It introduces the practical section of the Epistle and includes in it all the following detailed exhortations, hence this motive of gratitude is the fundamental motive appealed to throughout the rest of the Epistle. Other motives are added but this is always the fundamental one. Primarily they are to do all he exhorts them to do out of a sense of gratitude.

Rom. 12:3-21.

"For I say..... to every man that is among you, not to think of himself more highly than he ought to think..... For even as we have many members in one body,.... so we, who are many, are one body in Christ, and severally members one of another.... Let love be without hypocrisy....."

In the exhortations of this passage Paul deals with the ^{obligations} ~~duties~~ of Christians, as members of one society, to humility and mutual love. He sets forth "the spirit and temper which ought to characterize Christians as members of the same society".* "If Christians are all members of the same body...instead

* Denny, Romans, in loco.

of being puffed up one above another, and instead of envying and opposing each other they should severally discharge their respective duties, diligently and humbly for the good of the whole, and not for their own advantage".* The objective motive is their unity in Christ as one body. The subjective motive is to walk worthily and consistently of their vocation as Christians, which involves a unity with Christ and all their brethren in Christ. Our new relation to Christ is one in which we are in Christ, not alone but along with others, and therefore are one body with them in Christ. "Nothing can present in a clearer light the duty of (and the motive for) Christian fellowship, or the sinfulness of divisions and envyings among the members of Christ's body than the Apostles comparison".*

Rom.13:8-10.

"Owe no man anything, save to love one another: for he that loveth his neighbor has fulfilled the law..... love is the fulfillment of the law."

The motive appealed to, to enforce this exhortation to love one another, is that love is the fulfillment of the law. We shall discuss later the Christian's

* Hodge, Romans, in loco.

relation to the law. Whatever that may be, the appeal here is to the Christian's desire and sense of obligation to fulfill the law. A further motive is added in vs.11.

Rom.13:11-14;

"And this, knowing the season, The night is far spent, and the day is at hand: let us therefore ~~cast~~ off the works of darkness, Let us walk becomingly, as in the day; not in revelling and drunkenness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof".

The motive appealed to here for holy living is clearly the nearness of the Parousia. "And this" (καὶ τοῦτο) (vs.11) "sums up all that precedes but especially verses 8-10".* The motive then applies to all the preceding exhortations and especially to mutual love. "We must all appear, and who knows how soon, before the judgement seat of Christ.....if the awe and inspiration of that great truth descend upon our hearts, we shall feel how urgent the Apostle's exhortation is".* In view of this motive he urges them in verses 13-14 to moral living.

Rom.14:1-12.

"But him that is weak in faith receive ye,

* Denny, Romans, in loco.

Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth:..... for we shall all stand before the judgement-seat of God:.....So then each one of us shall give account of himself to God".

This is an exhortation against judg-ing oneanother either in the form of contempt or censoriousness. After giving reasons why neither party is deserving of contempt or censoriousness, he points out, that not they but God is the judge, and enforces his exhortation by reminding them of the judgement day, when they must all stand before the judgement-seat of God and give an account of themselves to God. "As therefore, God is the supreme Judge, and we are to render our account to Him, we should await His decision, and not presume to act the part of judge over our fellowmen".* "When we all stand before that bar - and it should be part of our spiritual environment always - no one will look at his brother with either censoriousness or contempt!"** The fact that God is Judge, not us, and will judge all men including ourselves and our judgements is the motive Paul sets before his Roman readers to check them from contempt and censoriousness.

* Hodge, Romans, in loco.

** Denny, Romans, in loco.

Rom. 14:13-23.

".....judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died..... Overthrow not for meat's sake the work of God"

This exhortation to refrain from doing anything, (though not sinful), that would cause a brother to stumble, Paul enforces first by reminding them that in doing so they "walk not according to love". Indulgence, which injures a brother, is a violation of the law of love, which is the law of Christ and the one supreme and ^{law}only of the Christian life. Various motives would be stirred into action by this statement. Every true Christian genuinely loves his fellow man, and that real love in his heart for them is here appealed to as a dynamic motive for action. Love being the essential characteristic of the Christian life, the motive to walk worthily of one's vocation as a Christian would also be aroused by this statement. And finally, love being the law of the Christian life the sense of internal obligation would also be appealed to.

But strong as is the Christian's love for his fellowmen, it is stronger for his Christ; so that,

when Paul abruptly exclaims, "Destroy not with thy meat him for whom Christ died", he stirred their love for Christ, which Paul could count on being sufficiently strong to check them from any course of action, which destroyed the very soul that Christ loved so much and gave his very life to save. Love to Christ forbade their defeating of the end for which Christ gave His life. It also seems impossible for them to think of Christ having died for the weak brother, without remembering the fact that He had also died for them, and hence evoking their gratitude to sacrifice anything for Christ's sake for their brother. Finally, such a statement emblazoned before their eyes Christ's example of love and sacrifice for the weak brother, and in that way it became a further motive for action. If Christ died for the brother, they should be willing to give up for him the eating of some particular meat. In verse 20 Paul restates the same motive in a more sweeping form when he says, "Overthrow not for meat's sake the work of God". The putting of a stumbling block in the brother's way not only destroyed the brother for whom Christ died, but the whole work of God in the community. Every thing that God has done for them evokes their gratitude to sacrifice so in-

significant a thing as a little meat for the whole work of God in their midst. Only the basest wretch could resist such an appeal.

Rom.15:1-3.

"Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good unto edifying. For Christ also pleased not Himself....."

This is a plea for patience, forbearance, brotherly helpfulness, and unselfish service enforced by Christ's example of living and dying for us. As He pleased not Himself, but gave Himself completely for us so we, inspired by His example are to give our lives in a service of edifying others.

Rom.15:7-9.

"Wherefore receive ye one another, even as Christ also received you, to the glory of God....."

This exhortation is part of a larger plea "for the union of all Christians, Jew and Gentile, in common praise..... That such praise may be possible,"* he exhorts them to receive one another, for unanimity is a prerequisite to common praise to God. To enforce this he appeals to Christ's reception of them. The motive in this fact lies in Christ's example and in the gratitude it awakens. If Christ has set them the ex-

* Denney, Romans, in loco.

ample of receiving both the weak and the strong parties, they certainly should be willing to receive each other. The motive of gratitude is perhaps however the stronger. In verses 8-9 he states that Christ's work has been both for the Jews and the Gentiles, for Jews that He might confirm the promises given unto the fathers, and for the Gentiles that they "might glorify God for His mercy". Thus God's mercy to the Gentiles and His faithfulness to the Jews is held before them, in Christ's receiving them both, as a means of evoking their gratitude. Paul's plea is that they express this gratitude to God by receiving each other in love, in order "that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ".(vs.6).

Rom.16:1-2.

"I commend unto you, Phoebe,..... that ye receive her in the Lord, worthily of the saints....".

The manner in which they are to receive her contains the motive for such receiving. The motive most clearly is their desire to walk worthily of their Christian vocation. Paul thus asks them to receive Phoebe, remembering that they are saints, and remembering how saints should receive fellow-workers in the Lord.

I Cor. 1:10-4:21.

"Now I beseech you brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind
..... Is Christ divided? Was Paul crucified for you? or were you baptized into the name of Paul?
..... I determined not to know any thing among you, save Jesus Christ, and Him crucified....that your faith should not stand in the wisdom of man but in the power of God..... I planted, Apollos watered; but God gave the increase..... let no one glory in men For all things are yours; whether Paul or Apollos, Cephas..... all are yours; and ye are Christs; and Christ is God's....".

The Corinthian Christians were divided into sects or parties, some followers of Paul, some of Apollos, some of Cephas, and perhaps others. This state of affairs led to much strife and ill feeling. Hence Paul's exhortations that there be no divisions among them is a plea for unanimity and mutual love. Paul dwells upon the enforcing of this exhortation throughout the first four chapters. The fundamental motive, toward which all other reasons or motives center, is the fact of their union with Jesus Christ as their Head. Since they are all in union with Him, their Head, factions are absurd. As Dods says, "It is monstrous that those who are vitally united to one Person and quickened by one Spirit should in no way recognize their unity". *

* Expositor's Bible, in loco

In the astonished cry, "Is Christ divided?", which their factions logically imply, he appeals to the indivisibility of their Head as a bond of unity between them. Each party has all of Christ, not part of Him, and therefore in Him they cannot be separate and antagonistic to each other, each puffed up above the other and glorying in some particular possession. What one has, all have. When he asks "Was Paul crucified for you? or were ye baptized into the name of Paul?", he is reminding them that Christ is their Head and not any minister of His. It is Christ who was crucified for all of them, and therefore it is to Him that they all together owe their allegiance. This allegiance they gave to Him when they all became united to Him in baptism. If they had been baptized into various names, united to various heads, they would not be united to each other and factions would be possible, but as it is, there can be no factions. The very thought of their great Unity in the One Christ is the motive Paul depends upon to produce unanimity and mutual love. Paul is emphasizing the same motive in all he next says about worldly wisdom and the wisdom of God. The latter in Christ had been the object of their faith,

not the former. A following after the wisdom of men would naturally lead to differences and factions but not so with the wisdom of God. It was for this very purpose, namely, "That their faith should not stand in the wisdom of man, but in the power of God", that Paul says, "I determined not to know anything (any worldly wisdom) among you but Christ Jesus and him crucified". He thus holds before them the fact that Christ Jesus crucified has been the one object of their faith, and therefore there can be no occasion for factions among those whose faith centers in that One Person. While it is thus true that Paul has planted and Apollos watered, yet all the time it has been God that has been giving the increase, and therefore it is to God in Christ that their allegiance is due. This then is a motive for their unanimity and mutual love in the glorifying of their One God. Finally he closes his appeal for unanimity by placing before them the one motive of their unity in Christ, by saying, "ye are Christ's and Christ is God's. They are all one family belonging to Christ and thereby to God:

I Cor. 5:7-8.

"Purge out the old leaven, that ye may be a new

lump, even as ye are unleavened. For our passover
also hath been sacrificed, even Christ; wherefore
let us keep the feast, not with old leaven, neither
with the leaven of malice and wickedness, but with
the unleavened bread of sincerity and truth."

Paul saw in the Corinthian's indifferent and boastful attitude in the matter of the fornicator, sinful influences at work more dangerous to the community than the one case of fornication. It is this sinful influence and spirit he refers to when he says, "Purge out the old leaven". "Even as ye are unleavened" sets before them the motive for the purging out of the old leaven. It is the motive to walk worthily and consistently of their vocation as Christians, to become in practice what they are in reality. Paul says, "even as by principle and profession ye verily are those who have put away the leaven of sin and wickedness,"* live accordingly. "The command was such as the true idea of Christianity itself suggested".* The Corinthians themselves knew, as Paul reminds them in the next chapter, that they had been washed, sanctified, and justified in the name of the Lord Jesus Christ; They knew that they were saints dedicated to God; and Paul's statement, "even as ye are unleavened", recall-

* Ellicott, St. Paul's First Epistle to the Corinthians.

ed this great fact to their minds and would naturally arouse them to try to live according to what they really were.

The same motive is appealed to in the next clause when Paul says, "For our passover hath also been sacrificed, even Christ". In this statement Paul reminds the Corinthians that Christ, the Christian's Paschal lamb, has been slain, and that the whole Christian life or vocation is a passover feast, in which the Christian feeds and nourishes his spiritual life upon Christ, the slain Lamb. Since then the Corinthians are partaking even now and through-out their whole Christian life of the Paschal Lamb, the exhortation follows again in verse 8 to keep the feast worthily. All leaven of malice and wickedness must be put away, for its presence is far more incompatible with Christ's sacrificial presence and the Christian passover through life, than the presence of leaven was during the Jewish passover. If the Jew put away all leaven during the passover, how much more must the Corinthian Christians put all the leaven of wickedness away during their passover which extends through life. "Participation in the sacrifice of Christ (i.e. union with Christ, forgiveness, etc.) presumes unleavenedness in the participants".*

* Findlay, Expositor's Greek Testament, in loc.

Their Christian vocation, as a continual Paschal feast, feeding on Christ, is the motive then, which Paul appeals to, in order to lead them to live their Christian lives not in malice and wickedness but in sincerity and truth. It also is highly probable that the fact of Christ, their passover, having been sacrificed contains ~~also~~ the power to evoke their gratitude. In fact it seems impossible to conceive of Paul as ever thinking of the death of Christ without having his own gratitude stirred, and as ever speaking of it, without expecting to awaken the gratitude of all Christians hearing him. In this instance, the very fact that the Jewish pass-over was an expression ^{of thanksgiving} to God for His delivering them out of Egypt, would imply that the Christian's whole life should be lived in a way that would express his gratitude to God for deliverance from sin through Christ.

I Cor. 6:8-10.

"Nay, but ye yourselves do wrong, and defraud, and that your brethren. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, shall inherit the kingdom of God. And such were some of you: but ~~ye were~~ washed, but ye were sanctified, but ye were justified in the name of our Lord Jesus Christ, and in the Spirit of our God".

The Corinthians not only refused to take wrong and be defrauded, instead of having law-suits, but

what is far worse than any of these evils, they themselves do wrong and defraud their brethren. This is an exhortation to stop all such wrong doing, put in the form of a charge or warning, enforced by appealing to the fact which they well knew that wrongdoers or unrighteous shall not inherit the kingdom. Whatever may be the relation between Paul's doctrine of justification by faith and judgement according to works the fact remains that those who practice wrongdoing shall not enter the kingdom. He warns the Corinthians not to be deceived in this matter and to live accordingly.

Following his enumeration of several sins, which when practiced eliminate the doers of them from the kingdom, he reminds them that before they had put their faith in Christ they were just such vile persons, but now a great change has taken place in them; they are no longer the old slaves of sin that they once were. At the call of God, in the act of faith symbolized in baptism, they renounced the filth of their old life and set out to follow Christ. "Behind their action in submitting to baptism there was the action of God, operating to the effect described by $\epsilon\gamma\gamma\alpha\delta\omicron\mu\epsilon\tau\epsilon, \epsilon\varsigma\kappa\alpha\iota\omega\theta\eta\mu\epsilon\tau\epsilon$ the Apostle is thinking of

the status attained by his readers as ἀγίοι ".* By reminding the Corinthians of this great change in their lives and of the fact that they are now saints to God, all of which their own Christian experience affirmed, Paul held before their eyes a powerful motive to holy living. All wrongdoing and unrighteousness in any form, not only exclude from the kingdom but are most unworthy of saints. To the Corinthians who were as unconscious of these facts as Paul, this appeal must have struck home with telling force.

Equally great would be the dynamic power awakened by such a statement. They realized the awful depths of sin from which they had been snatched by the grace of God. They had experienced a marvelous change in their lives, and were conscious of forgiveness in Christ. When Paul said, "such were some of you" they saw their former lives; and when he went on to describe them as having been washed, sanctified, justified in Christ, these very facts of Gods mercy to them, undeserving as they knew themselves to be, must have evoked their gratitude as a motive for holier living.

I Cor. 6:12-20.

".....But the body is not for fornication but

* Findlay, Expositor's Greek Testament, in loco.

for the Lord; and the Lord for the body.....Know
ye not that your bodies are members of Christ?
 Shall I then take away the members of Christ and
 make them members of a harlot? God forbid.....
 Flee fornication,.....Or know ye not that your
body is a temple of the Holy Spirit which is in
you,..... And ye are not your own; for ye were
bought with a price; glorify therefore God in your
body".

After Paul by logical reasoning has shown that fornication, in distinction from the eating of foods offered to idols, is a sin against the body, he enforces his charge to flee from it, by appealing to the Christian's mystical union with Christ. This mystical union is such that their very bodies ~~are the members~~ are the members of Christ. As Dods strikingly says, "If the Christian is as truly a member of Christ's body as were the hands and eyes of the body he wore on earth, then the mind shrinks as from blasphemy, from following out the thought of Paul".* It is clear that the dynamic power which causes this shrinking lies in our intimate union with Christ. This same motive is thrust before them again in an appealing form, by reminding them that their very bodies are the sanctuaries of the Holy Spirit which is in them. The ~~the~~ intimate relation of the body to the Holy Spirit within them, or another way of stating their mystical union with Christ,

* Expositor's Bible, in loco.

is the motive appealed to. In addition to the fact of their mystical union with Christ, Paul appeals to their gratitude, which he calls forth by reminding them that they have been "bought with a price". In view of this great work of God's love, he beseeches them to glorify God in their body. therefore, out of gratitude.

I Cor. 8:9-13.

But take heed lest by any means this liberty of yours become a stumbling-block to the weak.... For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thou, sinning against the brethren,.....ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble".

This exhortation to the strong, to take heed in the full exercising of their Christian liberty that they do not cause a weaker brother to perish, is enforced by appealing to two of the strongest feelings of the Christian heart, namely, love for the brethren and love for Christ, the latter of which is inseparable from a sense of duty toward Christ; also by appealing to the example of Christ's sacrifice, which furnishes us a pattern for our sacrifice and evokes our desire to imitate our Master and express our gratitude for His dying also for us. It has been significantly sug-

gested that "four times in verses 11-13 Paul repeats the word *ἀδελφός*, seeking to elicit the (brotherly) love which was needed to control Corinthian knowledge".* The very statement that ^{through} their knowledge (i.e. the acting upon it) the weak brother was then perishing, and that their action was really sinning against the brother would waken their feeling of brotherly love if any thing would.

The dominant motive however is ~~perhaps~~ their love for Christ. The brother whom they are causing to perish is the one whom Christ has given His life to save. The Christ whom you love, Paul says, loves and wants to save this brother so much that He gave His life to accomplish it, and now "Christ's death is thus frustrated of its dear object by thy heartless folly"!* Paul depends upon the arousing of their love to check them from doing any thing that would defeat His desire. Their love for Christ, inseparable from their sense of duty to obey Christ in love, is the motive appealed to, by pointing out that their sinning against the brother is also a sinning against Christ. Hence all their love to Christ and sense of obligation not to

* Findlay, Expositor's Greek Testament, in loco.

sin against Him is evoked. The wherefore of verse 13 points to this fact of the eating of meat as being a sinning against Christ, as being Paul's reason for denying himself anything that causeth his brother to stumble; Paul's burning passion of love for Christ and desire never to offend Him stirred him to make this vehement statement of abstinence, upon the very thought of indulgence being a sinning against his Christ. ^{Just as} _^ this motive had moved him to action he depended upon moving all Christians.

I Cor. 15:58.

"Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord".

Paul has set before his readers the basis of the Christian faith in the resurrection; a fact which he has shown to be a glorious certainty for the faith of every Christian. Upon this fact he bases a concluding appeal for the Christian to be abounding in the work of the Lord, which includes every sort of Christian duty and form of holy living. The appeal is enforced by the fact that all the good work they do will not be lost in the Lord, because there is to be a resur-

rection in the Lord. If there were to be no resurrection there might be little incentive to labor in good works, which would all perish; but now, none will be lost. "Faith in a resurrection produces a consciousness of boundless and endless power for work".* The dynamic of this motive cannot be over emphasized. The motive seems to be the hope and certainty of reward; if so, it throws an interesting light upon Paul's conception of this motive. It shows that reward is not something bestowed by God as a wage earned or merited, but is the fruit of service in this life, preserved to be enjoyed in the next life. That the Christian's good deeds in this life are all preserved for him in Christ must ever be a compelling motive to holy living, in a world filled with inequalities. The repulsiveness of the idea of reward disappears when viewed in this light.

II Cor. 5:1-10.

"For we know that if the earthly tabernacle of our house be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.... Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord..... we are of good courage. I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well pleasing unto Him. For we must all be made manifest before the judgement-seat of Christ; that each one may receive the things done in the body ac-

* Edwards, First Epistle to the Corinthians.

according to what he hath done, whether it be good or bad."

In this autobiographical note we discover one of the constraining motives in Paul's life, which led him to make it his aim in all things to be well pleasing unto his Lord, which of course in Paul's mind always included holy moral living. Paul's Christian Hope, set forth in verses 1-8, gives him confidence that he is going to be with the Lord, even though death should come to him before the coming of his Lord. "Wherefore", that is, on account of this confidence, he makes it his aim to be well pleasing unto his Lord. This certain hope of being with his Lord inspires him to live his life now so as to be well pleasing unto the Lord when he comes into His presence face to face. As Denny⁸ has well said, "A certain moral as well as a certain emotional temper, is evoked by the Christian Hope. It fills men with courage and with spiritual yearnings; it braces them also to moral earnestness and vigor".* While Paul's statement of his aim to be well pleasing is introduced by "wherefore", showing his Christian Hope of going to be with the Lord to be his motive, it is also

* Expositor's Bible, in loco.

followed by a "for" giving a further explanation and reason for his desire. The motive power of his confidence of being with the Lord is enhanced by the realization that in the Lord's presence his whole life will be laid bare before Christ, and he desires to be found well pleasing in the presence of the Christ who has died for him. Thus this motive of the Judgement Day, or as it is often spoken of as Paul's doctrine of judgement according to works, is not a separate motive from that given in verses 1-8, but only an inherent phase of it. The coming into His presence is in its very nature a manifestation of our lives before Him, and a judging of all the deeds done in the body. This passage, linking together as it does these two phases, furnishes us a key to the interpretation of Paul's doctrine of judgement according to works as a motive for the Christians' moral living. The judgement is essentially a manifestation of our lives in His presence and the dynamic, behind verses 1-8 and verse 10, lies in the very thought of coming into Christ's presence. It is a desire to be spotless in the presence of His spotless purity and abounding love. We are constrained to quote the following passage from

Denny, because of its intuitive grasp of the mind of Paul upon the relation of the Christian Hope and the judgement-seat of Christ, and of their moral motive power. "The Christian hope is not clouded by the judgement-seat of Christ; it is sustained at the holy height which befits it..... The things we have done in the body will come back to us whether good or bad. Every pious thought and every thought of sin; every secret prayer and every secret curse; every unknown deed of charity and every hidden deed of selfishness; we will see them all again..... we shall have to acknowledge that they are our own, and take them to ourselves. Is not that a solemn thing (a dynamic motive to holy living) to stand at the end of life...? The Christian hope of immortality is elevated and solemnized by the thought of the judgement-seat of Christ. This is no strange thought to Paul: many a time he has set himself in imagination in that great presence, and let the awe of it descend upon his heart".* It was sitting "in the imagination of that great presence" and letting "the awe of it descend upon his heart" that Paul wrote the words, "we make it our aim..... to be well pleasing unto him". It was no less in that

* Expositor's Bible, in loco.

same great presence, with the awe of it filling his heart that he labored constantly to fulfill that aim in every thought and deed of his Christian life.

The thought that in the judgement each is to receive the things done in the body harmonizes with the idea of reward found in I Cor. 15:58, where the Christian's labor is not to be vain in the Lord. So the reward or loss here is not something bestowed as a wage or punishment upon the Christian, but is a receiving of his labour, which has been preserved for him - an incentive to good deeds and a deterrent to evil ones.

II Cor. 5:14-15.

"For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves but unto him who for their sakes, died and rose again."

This passage sets before us what is undoubtedly the one motive above all other motives, which constrained Paul in every act of his life to live wholly unto Him, who died for him. From the beginning of the third chapter Paul has been discussing his motives for his ministry among them. He has been seeking to show his genuine sincerity of purpose, his absence of all selfish ends, and that every thing that he has done

has been done with an eye single to the glory of God and the Corinthian's highest welfare. He knows that his motives are manifest to God and he hopes that they are to the consciences of the Corinthians (5:11). In verse 14 he pours out the constraining motive of his life, which has been behind his every action. In it we see the secret of his life of unselfish devotion to God. It is nothing less than the constraining love of Christ - not his love for Christ primarily, great as that is, but Christ's great love for him. This is the stable, unchangeable, overwhelming love evoking Paul's love and gratitude and constraining him to a life of unselfish service to God and to his fellowman. As Denny well says, "Constraineth is one of the most expressive words in the New Testament; the love of Christ has hold of the Apostle on both sides, as it were, and urges him on in a course which he cannot avoid. It has him in its grasp, and he has no choice, under its irresistible constraint but to be what he is, and to do what he does, whether men think him in his mind or out of his mind".* This great constraining power of Christ's love gets its dynamic to constrain, from the great fact that Christ has died for all in such a way

* Expositor's Bible, in loco.

that all died to sin. He has done this with the desire and design that men should no longer live unto themselves but unto Him, which means the living of a holy life. Thus the love of Christ constrains Paul through the love and gratitude it evokes to live his life entirely to Him. Meditation upon the constraining power of such love will help us to understand how it constrained Paul better than any comment upon it in words. The greatest handicap in trying to grasp how this motive must have gripped Paul's whole being is our spiritual inability to feel that same great love's constraining power, as Paul must have felt it. Yet every Christian has experienced it, and experiences it more and more as he becomes constrained by it; he knows that there is no more powerful moral dynamic than the love of Christ.

II Cor. 6:14-7:1.

"Be not unequally yoked with unbelievers: for what fellowship hath righteousness and iniquity? or what communion hath light and darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath the temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them,..... I will be their God and they shall be my people..... I will receive you, and will be to you a Father, and ye shall be to me sons and daughters,..... Having therefore these promises,

beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God".

This is an exhortation to Paul's Corinthian converts to separate themselves from all evil heathen associations, which defile them in body and soul. He enforces the exhortation by showing them, in five contrasts, the inconsistency of such a life with their Christian vocation. Each one of these contrasts drives home to them who they are, the true nature of their Christian vocation, and the incongruity and absurdity of their fellowship with the heathen in their sinful practices. You Christians are righteous, light, followers of Christ, believers, temples of God; how inconsistent therefore, for you to have fellowship, communion, concord, a portion with, or agreement with iniquity, darkness, Belial, unbelievers and idols! The Corinthians know that there are two spheres in the world intrinsically inconsistent with each other, and to this knowledge Paul appeals to enforce his exhortation. By stating that they are a temple of the living God, even as God has promised of old to dwell in them, he holds before them in the most appealing manner the true nature of their Christian calling, in order to

inspire them to live worthily of it. "If the divine presence in the camp of Israel,- a presence represented by the ark and its tent - was to consecrate the nation to Jehovah, and inspire them with zeal to keep the camp clean, that nothing might offend the eyes of His glory, how much more ought those whom God has visited in His Son, those in whom He dwells through His Spirit, to cleanse themselves from every defilement, and make their souls fit for His habitation".*

In addition to God's promise to dwell in them, he adds several others from the Old Testament, all stating God's promise to receive His people into His fellowship and be to them a Father, making them His sons and daughters. Having these promises, not only as promises but as already fulfilled in principle for every Christian, Paul uses them as a further motive for his former appeal, stated in a slightly different form but setting forth the real essence of the former appeal - "let us cleanse ^{ourselves} from all defilement of (in respect to) flesh and spirit". Let us do this inspired by the fact that we have the fellowship of God and the promise to a far more abundant measure of

* Denny, Expositor's Bible, in loco.

it as we separate ourselves from evil; knowing that fellowship with God far out-compensates the giving up of any worldly fellowship; knowing that "to leave the world is to be welcomed by God".* In the sense then, that the promises of God set before them a fellowship far more to be desired than that of the world, the motive of reward is appealed to. The reward being nothing less than the fellowship of God, it is in no sense a low motive but a high and morally ennobling one.

A further motive is also present in these promises. The very utterance of them must have filled the Corinthians with hope, assurance, and courage to separate themselves from evil associations and cleanse themselves from all defilement. The very certainty that God was willing and anxious to have fellowship with them and be a Father unto them would give them the needed hope and courage - an essential spirit of mind to the effective accomplishment of any task. And greater than this, the consciousness of the Spirit of God dwelling in them as His temple, and the promise of His fuller indwelling would give them the courageous strength and

* Denny, *ibid.*

the certainty of victory necessary to cleanse themselves.

II Cor. 8:7-9; 9:6-14.

"..... see that ye abound in this grace also....
For ye know the grace of our Lord Jesus Christ,
that though he was rich, yet for your sakes he
became poor, that ye through his poverty might
become rich....."

"But this I say, he that soweth sparingly shall
reap also sparingly; and he that soweth bounti-
fully shall reap also bountifully..... God is able
to make all grace abound unto you; that ye, having
always all sufficiency in everything, may abound
unto every good work; And he that supplieth
seed to the sower and bread for food, shall supply
and multiply your seed for sowing, and increase
the fruits of your righteousness:..... For the
ministration of this service not only filleth up
the measure of the wants of the saints, but abound-
eth also through many thanksgivings unto God...."

This grace which Paul asks the Corinthians to abound in also, is the grace of charitable giving - an essential grace to the living of a holy life. The motive he sets afresh before them is the example of the love of Christ and self-sacrifice, in becoming poor for them, that through His poverty they might become rich. If Christ did all this for them, while they were enemies, how much more should they be willing to follow His example in the making of a small sacrifice for their brethren in the Lord at Jerusalem. Thus the great pattern, which because of its very beauty and nobleness always creates a desire to imitate it, is held before them.

This great pattern in addition to creating a desire to imitate ^{it} it would evoke, as ^{it} was undoubtedly intended to do by Paul, the Corinthian-s' gratitude, for whose very sakes Christ became poor.

While Christ's example is perhaps the dominant motive appealed to, we find Paul in the next chapter adding also the motive of reward. He holds before them the fact that, in this matter, as they saw so shall they reap. He promises them that the God who has blessed them with the seed they now have, will multiply it for sowing and will increase the fruits of their righteous labor, but in order that they "may abound unto every good work". Their reward is no selfish reward but a reward to be used in the service of others. They are to be enriched in everything, but with a view toward all liberality. Such is the high nature of the reward which Paul holds before the Corinthians as a motive. It is a reward which is a motive only to a Christian and thus one which receives its dynamic from the Christian Experience.

In verses 12-13 there is perhaps an indirect appeal to their love for their fellowmen and to their love for God. "The ministration of this service not only filleth up the measure of the wants of the saints",

which would evoke their love for the poor Christians in Jerusalem, "but aboundeth also through many thanksgivings unto God". The Jerusalem Christians thank and glorify God because of the service of the Corinthians to them, and thus their service is the means of glorifying God - a dynamic motive to any service for the Christian who loves his God. Paul always assumed such love in the hearts of his converts, even the Corinthians, and conceived it as one of the highest motives to action.

Gal. 5:13-26.

"..... only use not your freedom for an occasion to the flesh, but through love be servants to one to another. For the whole law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thy self..... Walk by the Spirit, and ye shall not fulfill the lusts of the flesh..... of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God..... And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit also let us walk. Let us not become vainglorious, provoking one another, envying one another".

The general negative exhortation to "use not your freedom for an occasion to the flesh" is to be fulfilled by the fulfilling of two positive exhortations. First, instead of misusing their freedom to become servants

to the law or to their own flesh, they must 'through love be servants one to another'. The motive appealed to to enforce this is what we have previously called the Christian's sense of internal obligation and desire to fulfill the contents of the law. This sense of duty to law is inborn, and Paul appealed to this motive by showing that love was the fulfillment of the law. As a second method, or rather as an all inclusive way of not using their freedom as an occasion to the flesh, Paul exhorts them to walk by the Spirit, with the promise in doing so, that they will not fulfill the lusts of the flesh. This exhortation he enforces by two motives. First, by the reaffirmation of a previous warning that those who practice the works of the flesh shall not inherit the kingdom of God. Thus the judgement day is the motive appealed to. The second and the fundamental motive is given in verse 25; "If we live by the Spirit by the Spirit let us also walk". The appeal is to walk consistently and worthily of their calling and profession. He has just said, "they that are of Christ Jesus have crucified the flesh with the passions and ^{the} lusts thereof." These Christians profess to be Christs and had really experienced a certain crucifixion

of their old selves, therefore Paul says, live according to the new life that is in you. If ye live by the Spirit, as ye profess to do and really do, then live by the Spirit in all the conduct of your life.. Become in practice what ye are in principle. Be what you really are - Christians. The Judiazers professed to live by the Spirit but demanded that the Spirit be supplemented by works of law, or they charged Paul's doctrine with giving a license to sin. The previous part of the Epistle has been spent in showing the unnecessary and danger of bondage to the law; he now shows that if they really live by the Spirit they cannot and will not abuse their freedom as a license to sin. Walking by the Spirit renders the law unnecessary, in fact fulfills it and renders sin impossible. Therefore, he exhorts them, be consistent, walk by the Spirit, remember that you have crucified the flesh, remember your Christian vocation.

Gal. 6:1-2.

"Brethren, even if a man be overtaken in a trespass, ye who are spiritual, restore such a one in a spirit of gentleness;..... Bear ye one another's burdens, and so fulfill the law of Christ.....".

This exhortation to restore the fallen brother and bear one another's burdens is a detailed application

of the general exhortations to "through love be servants one to another" (5:13), and to "Walk by the Spirit" (5:16). The same motives are also given to enforce it. It is to those who are spiritual that he appeals, that is, to those who walk by the Spirit. Thus in the very way he designates them, he reminds them of who they are and hence of their obligation to walk accordingly in this particular case. He appeals to their real desire to obey his former exhortation and walk according to the Spirit, as a motive for so doing in this case. The motive given for the bearing of one another's burdens is the fulfilling of the law of Christ which is the law of love. Thus their desire and sense of internal obligation to fulfil Christ's law is the motive.

Gal. 6:6-10.

"But let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap..... And let us not be weary in well doing for in due season we shall reap if we faint not. So then as we have opportunity, let us work that which is good toward all men"

Whatever the exact content of the exhortation of verse 6 may be, the motive appealed to, and the concluding exhortation to "not be weary in well doing"

and to "work that which is good toward all men", with its motive that, "in due season we shall reap if we faint not", are clearly stated. The first of these motives is a parallel to Paul's many warnings that those who practice the works of the flesh shall not inherit the kingdom of God. There was no truth of which Paul was ~~any~~ more certain. He never thought of reward and punishment as arbitrarily meted out by God. He ~~who~~ practiced the works of the flesh, or sowed to his own flesh, had not lived by the Spirit, and naturally would reap the fruits of the flesh, i.e. corruption. While he who had lived by the Spirit would naturally reap eternal life. This strikingly stated eternal truth introduced by the thought arresting "Be not deceived" was flung out by Paul to the Galatians to stir them to do more sowing to the Spirit. While the fear of punishment (or loss of reward which is punishment) may appear the dominant motive in this passage, the hope of reward is equally dominant. The coincidence between sowing and reaping is just as true for those who sow to the Spirit as for those who sow to the flesh. The hope of reward is clearly the motive for the exhortations of verses 9-10.

Eph.4:1-16.

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given..... And he gave some to be Apostles..... for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ:..... from whom (Christ) all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love".

To understand the dynamic power with which the motive appealed to here must have stirred the hearts and mind of the readers of this letter, one must read and reread the first three chapters, where that motive is set forth in all its grandeur and compelling power. The grandeur and blessedness of the Christian calling is the theme of these three chapters. This grandeur and blessedness is portrayed by showing to them God's great plan and purpose for them - the mystery which has now been revealed; and declaring unto them all that God has done, in the carrying out of that purpose for them in Christ Jesus. God has chosen them in Christ Jesus in an unbeginning love, with the end in view

that they should be holy and without blemish before Him. He has chosen them to be sons through Christ, in whom they already have redemption and forgiveness. They once lived among the sons of disobedience doing the lusts of the flesh and were by nature children of wrath; but God, being rich in mercy for His great love wherewith He loved them even when they were thus dead in sin, made them alive together with Christ, and has made them to sit in heavenly places in Christ Jesus. Paul asks them to remember that once they were separate from Christ, alienated from the commonwealth of Israel and strangers from the covenants of the promises, having no hope and without God in the world. But now they have been made nigh in the blood of Christ. Being no longer strangers and sojourners but fellow-citizens with the saints, built upon Jesus Christ the chief corner stone, they are growing into a holy temple in the Lord, for a habitation of God in the Spirit.

"Therefore", says the Apostle, in view of the great and glorious calling that is yours, "walk worthily of the calling wherewith ye were called". Dale felt the grip of this appeal when he said, "These

words after all that has gone before, thrill us like the tones of a trumpet".* But if they thus thrill us, how much more we ask, must the hearts of those first Gentile converts have been thrilled and fired with a holy ambition to walk worthily of their new vocation, as it was revealed to them for the first time - "the mystery which had been hid for ages in God" now revealed. Robinson paraphrases this verse by saying, "I have declared to you the Divine purpose, and the calling whereby you have been called to take your place in it. I have prayed that you may know its uttermost meaning for yourselves. Prisoner as I am I can do no more. But I plead with you that you will respond to your calling. Make your conduct worthy of your position".** "The Apostle has made us tremble with wonder and joy at the greatness of our destiny. That he should charge us to 'walk worthily of the calling wherewith ye were called', is only natural. It was Paul's characteristic manner to connect faith and righteousness, to rest the obligations of human duty on the revelations of Divine love".* This general

* Dale, Lectures on Ephesians, in loco.

** St Paul's Epistle to the Ephesians, in loco.

exhortation to walk worthily of their calling includes all of the more specific exhortations which follow in the letter, just as was the case in Rom.12:1. Consequently the motive enforcing it is a motive for all the exhortations which follow.

While the phrase "worthily of the calling wherewith ye were called" points to a walk worthy of the Christian vocation as the dominant motive of the appeal, the "therefore" in basing the appeal upon all that God, "being rich in mercy", has done for them in Christ, purely as a matter of grace because of "his great love", points to the motive of gratitude as being present to an equal degree. Paul counts upon the great calling wherewith God has called them, and all He has done for them therein, to awaken in them gratitude to live worthily of it. The relation between Ephesians 4:1 and all that follows, with the three preceding chapters, and likewise between Romans 12:1 ff. with what precedes, establishes beyond a question ~~of a doubt~~ the relation between religion and morality in Paul's mind. That is it shows that he regarded the latter as depending upon and growing out of the former. For Paul, the great doctrines of election, foreordination, predes-

tion, redemption, forgiveness, regeneration, and free grace were the foundations and motive-springs to moral action.

From this general exhortation, Paul's exhortations in the letter develop what is involved in walking worthily of their vocation. This means in the first place that they must walk with humility and mutual forbearance or love "giving diligence to keep the unity of the Spirit". Perhaps no other exhortation in all Paul's appeals is more dominant than his constant plea for unity. The first motive for this plea is found in verses 5-6. It is their Christian vocation in its specific nature of being a life in One Body in union with all the other members of Christ's Body. Their Unity, as one body in Christ, is appealed to as a motive to perfect unity in spirit and conduct among each other. It is the purpose of verses 4-6 to set before them a picture of this One Body in Christ which they compose, that they may see its Unity in all its various aspects, and thus be prompted to live harmoniously. Westcott says, "The unity of the Christian Society is witnessed to by its unity in itself..... (one body, one Spirit, one hope); by its historical

foundation (one Lord, one Faith, one baptism); by the unity of God whose will it expresses".* Or in the words of Robinson, "Oneness is characteristic of the Gospel, consider its present working and its predestined issue; there is one Body animated by one Spirit, cherishing one Hope. Look back to its immediate origin: There is one Lord, to whom we are united by one Faith in Him, by one Baptism in His name. Rise to its ultimate source: there is one God, the Father of all, who is over all, through all, and in all".** Paul's readers would immediately recognize the validity of each one of these unities respecting themselves. In this description Paul had accurately characterized their whole Christian experience which confirmed these unities. Any one of them was a sufficient motive in itself for them to live together in unity, but as Paul in one stroke laid before them the unity of their whole Christian vocation in Christ,ⁱⁿ its every aspect, one cannot but feel that there was more harmonious living in the church at Ephesus from the day of the letter's arrival. One cannot but feel that there would be far

* St Paul's Epistle to the Ephesians, in loco.

** St Paul's Epistle to the Ephesians, in loco.

more unity today if these same "seven fundamental unities" were truly perceived.

The second motive to enforce the plea for unanimity is given in verses 7-16. It is the fact that the aim and purpose of their Christian vocation is the building up of the Body of Christ. To walk worthily of their calling means that each must do his part in the building up of Christ's Body, which demands a spirit of unity on the part of all. Unto each one there has been a special grace given, to enable him to do some part in the building up of the whole; and upon each one there rests the proportionate obligation to make his contribution. God's grace has been given not to be selfishly used in strife, but with the definite end in view of the strengthening and helping all the members, through the building up of the one Body. Endowment for personal service to one's fellow believers and the welfare of the whole is the theme of the passage. Such a thought inspires every man with a great sense of responsibility, but also with the joy of a glorious opportunity, a life worth living for, a vocation which contains in itself all the inspiration needed to walk worthily in it. Paul painted this picture before them of their vocation, not to give us of the twentieth cen-

tury a description of the true nature of the Church (though it does), but with the burning desire to produce ~~it~~ harmony and peace among his converts - converts who were continually quarreling among each other. Its power to produce the desired effect we must pronounce far-reaching, and as equally dynamic today.

Eph.4:17-24.

"This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, ye did not so learn Christ;"

In 4:1 Paul appealed to the Ephesians to walk worthily of their calling; here he calls on them, in the Lord, not to walk as the Gentiles walk. He then gives a picture of the Gentile life from which they must withdraw. The motive is the same again as in verse one. Being no longer Gentiles in name they must cease to be Gentiles in their manner of living. By giving a picture of the Gentile life, he lets them see the contrast between it and their vocation, as he has described it in chapters i-iii. He appeals to the fact that in their coming to know Christ they did not find this to be their vocation, but in Him had been taught that their life was to be a putting off of the old man and a putting on of the new man. Thus he re-

minds them of the true nature of their vocation as a means of moving them to walk in it.

Eph. 4: 25-32.

"Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another.... Let him that stole steal no more: but rather let him labourthat he may have wherewith to give to him that hath need. Let no corrupt speech proceed out of your mouth, but such as is good for edifying..... And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness and wrath, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you".

This is a series of specific exhortations, to the putting away the sins of the old life and the practising of the virtues of the new life. They are based primarily upon the motive to walk worthily of their vocation. The "wherefore" introducing them, refers to the fact, that in Christ they were taught to put off the oldman and put on the new man, as being the vocation in which they were to walk worthily. The obeying of these specific exhortations are therefore a means of putting off the old man and putting on of the new man, and thereby walking worthily of their vocation. To the most of these these exhortations another more specific motive is also attached. In regard to the uniqueness and the source of the motives appealed to in this section, Findlay has

aptly remarked, that "The peculiarity of the instructions given by the Apostle does not lie in the virtues enjoined, but in the light in which they are set and the motives by which they are inculcated. The common conscience condemns lying and theft, malice and uncleanness; they are denounced with elegance by heathen moralists. But the ethics of the New Testament differed in the clearness with which it traced our maladies to our heart's alienation from God; but most of all in the remedy which it applied, the new principle of faith in Christ..... His Gentile converts had been untruthful, passionate in temper, covetous, licentious; the gospel which he had preached had turned them from these sins to God; from the same gospel he draws the motives and convictions which are to shape their future life and to give to the new spirit within them its fit expression".*

The exhortation to put away falsehood and speak the truth is enforced by the fact that they "are all members one of another". "A reason drawn not from the common conceptions of duty or social weal, but from the profound Christian idea of union one with another through union with Christ".**As Findlay remarks, "The solidarity

* Expositor's Bible, in loco.

** Salmond, Exp.Gr. Test. in loco

of mankind in Christ furnishes the Apostle with a powerful lever for raising the ethical standard of his readers".* Thus our union with Christ or solidarity in Christ becomes the motive for truth speaking.

The man who stole is to steal no more, not by loafing and trying to exercise his will power to keep from stealing, but to lose himself in his work, fired with the motive to help his brethren in need - men who are his brethren in virtue of their common union in Christ, and to help whom is his vocation. A unique motive indeed! but a dynamic one in the heart of the worst thief, if his life be hid with Christ. We are constrained to give the following quotation from Findlay which splendidly sets forth the uniqueness and the efficacy of this motive. "The words of verse 28 addressed to a company of thieves vividly show the transforming effect of the Gospel of Christ:... The Apostle brings the loftiest motives to bear instantly upon the basest natures, and is sure of a response. He makes no appeal to self interest, he says nothing of the fear of punishment, nothing even of the pride of honest labor. Pity for their fellows, the spirit of self sacrifice and generosity is to set those pilfering and violent hands to unaccustomed toil. The appeal was

* Expositors Bible, in loco.

as wise as it was bold. Utilitarianism will never raise the morally degraded..... But let the divine spark of charity be kindled in their breast - let the man have love and pity and not self to work for, and he is a new creature. His indolence is conquered; his meanness changed to the noble sense of a common manhood. Love never faileth".*

Just as stealing was to be abandoned through living a life of industriousness for the good of their brethren in Christ, so corrupt speaking is to be inhibited, through the speaking of "such as is good for edifying as the need may be, that it may give grace to them that hear". The motive for this positive exhortation is the desire to walk worthily of their vocation, which requires of them, in virtue of their solidarity in Christ, each to do his part in^{the} building up of Christ's Body, the Church. Under this constraining motive, they must speak no words which tear down, but only those which build up by edifying and giving grace to the hearers. A further motive is love and gratitude to the Holy Spirit, who being the bond of their corporate union is grieved by all speech which tears down that union.

The exhortation to let all bitterness, wrath, etc. be

* Expositor's Bible, in loco.

put away and^{to} be kind, tenderhearted, and forgiving is enforced by the great example of God's having forgiven us in Christ. This example sets forth the pattern and standard for our forgiving one another. By its very nature it inspires us to imitate it. But perhaps the greatest of all, it evokes our gratitude for the great forgiveness we have received, as a motive to forgive also our fellowmen, a thing which God who has^{for} given us so much desires. Paul's method of driving bitterness, wrath, and malice out of the hearts of his converts, and making them to be kind, tenderhearted, and forgiving was to have them live in remembrance of God's great mercy to them. Paul believed that the Christian experience of forgiveness contained in it sufficient dynamic to completely transform their bitter malicious lives. His gospel of God's forgiveness in Christ contained in it the guarantee for the New Life; and he depended upon that Gospel alone to produce holy lives.

Eph. 5:1-2.

"Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us....."

The exhortation to be imitators of God is a concluding injunction, all inclusive in its scope, but with special reference to imitate God in His great forgiving spirit. The "therefore" points to the same motive,—God's example and the gratitude which it awakens. "The imitation of God," as Salmond remarks, is "the loftiest and most exalting endeavor that can possibly be set before man"*—an ideal which is a moral dynamic in itself. The fact that they are to do this as children ~~as~~ loved by God, sets before them the further motive to act worthily of their blessed position as children, upon whom God has set His love. You are children loved of God, therefore, love and imitate your Father, or as he puts it in the next verse "walk in love".

This exhortation to "walk in love", enforced by the fact that they are the beloved children of God, is also further enforced by appealing to the great example of Christ's having loved us and having given Himself for us, an offering and a sacrifice to God. The Cross here stands before us in all its appealing

* Expositor's Greek Testament, in loco.

power, setting forth Chrsit's love in such a way, that we cannot prevent it from evoking our admiration and imitation. But far above all, it calls forth our gratitude to express itself in a life dead to sin, giving us at the same time the assurance that the guilt of our sin has been put away, and that in union with Him, "according to the power that worketh in us", we can become imitators of God.

Eph. 5:3-14.

"But fornication, and all uncleanness, or covetousness, let it not even be named among you as becometh saints; nor filthiness, nor foolish talking, nor jesting, which are not befitting: For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man,..... hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of the light....."

The motive of walking worthily of their vocation is stated three times in this passage, and each time in a striking manner. Their position as saints living in fellowship with Christ is such, that only a life which even avoids the naming of these sins is becoming to them. The very thought of such sins is incongruous and unbecoming to them as saints. Or as it is further

expressed, such things "are not befitting". They are so far out of keeping with the Christian vocation that they should contain in them no longer any attraction for the Christian. They are entirely beneath the dignity of those enjoying the privilege of living daily in the presence of the Holy God. Paul depends upon their realization of whom they really are, to deter them from all such unbecoming sins. He turns them from their sins by directing their minds to the nobility and purity of their high calling and suggesting that a giving of thanks is the appropriate thing for them to do; thus arousing their gratitude as an additional motive.

Paul, as usual, not depending upon any one motive alone, appeals here to what they very well know, ^{namely,} that no such person who practices these sins has any part in the kingdom. They are excluded now, and they must not let themselves be deceived by thinking that they will escape the wrath of God; for, it is because of these very things that the wrath of God cometh upon the sons of disobedience. If they are partakers of them in their sins, they will also be in their punishment. We may say what we please about fleeing from the wrath

^{of God} as a motive to holy living, but the fact is, Paul often held it before his people.

Again, following this warning, he appeals to them to walk worthily of their calling. He reminds them that once they were darkness, but now, what a change has taken place, they are light in the Lord. Walk therefore, he beseeches them, as children of the light. Be what ye are. Conform your conduct to your reality. Produce the fruit of the light, "goodness, and righteousness and truth" (verse 9). Any other conduct in view of what you are would only be insane inconsistency.

Eph. 5:22-25. cf Col. 3:18.

"Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is head of the wife, as Christ also is the head of the church, ... But as the church is subject to Christ, so let the wives also be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself up for it;"

The motive enforcing this precept, both to wives and husbands, is the relation between Christ and the Church, as a pattern and example to be followed in the marriage relation. The wife is to see in the Church's of, subjection to Christ, the pattern, and the inspiration to, the subjection which she is to practice in relation

to her own husband. The example of the Church's real desire to please her Lord is to fill the wife with the same desire to please her husband. As a further motive she is to realize that in doing this she is also doing it unto the Lord. The obedience rendered to ~~the~~ her husband is also rendered to her Lord, whom ^{she,} as a Christian, delights to obey. The parallel passage in Col. 3:18 adds as a motive the phrase "as is fitting in the Lord". The motive is thus to walk worthily of her Christian vocation.

As the Church's obedience to Christ is the wife's pattern and motive, so Christ's love and sacrifice for the church is the husband's pattern and motive. For if the husband's love is to be a love willing to suffer and die for his wife, his motive is not^hing less than the example of Christ's great love, which led Him to give himself up for the Church. An example of love and sacrifice which appeals to ~~be~~ imitated by its very nature, and which holds ever before the husband the standard of love which Christ would desire him to have. At the same time it awakens gratitude to fulfill that desire, as Christ's death always does in the Christian heart.

Eph.6:5-9. cf Col.3:22-4:1.

"Servants, be obedient unto them that according to the flesh are your masters,..... in singleness of your heart as unto Christ;..as servants of Christ doing the will of God from the heart: with good will doing service, as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord,..... And, ye masters, do the same things unto them,..... knowing that He who is both your Master and theirs is in heaven, and there is no respect of persons with him".

Two motives are here given for the servants; first, their vocation as servants of Christ, and second, the reward which they shall receive from the Lord. They are to be inspired in their labor by remembering that they are servants of Christ, and hence that every-thing they do is done unto Christ. They serve the Lord Christ and therefore must do willing service. It is the great thought of their vocation and the real Master they serve, that is to encourage and strengthen them in all the daily tasks of life. The second motive is the assurance that they shall receive a reward from the Lord. "In Him" their labor will not be in vain. This is perhaps not definitely an exhortation to moral action but is organically related to moral living.

It is difficult to name the motive set before the masters. Their attitude is to be the same towards the

servants as that of the servants to them. They are to do all with the realization that they both have a common Master in heaven, who regards and judges them both alike. Perhaps both the motives, of their vocation as Christians who have a master in heaven and brethren in Christ for servants, and a Master to whom they must render an account, are present.

Phil. 1:27; 2:1-11.

"Only let your manner of life be worthy of the Gospel of Christ: that ye stand fast with one spirit, with one soul....."

"If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions make full my joy, that ye be of the same mind, having the same love, doing nothing through faction or through vainglory, but in lowliness of mind..... Have this mind in you which was also in Christ Jesus: who, existing in the form of God, emptied himself, taking the form of a servant....."

These two passages contain exhortations to humility and unity. That of 1:27 contains its own motive, namely, to walk worthily of the Gospel to which they have been called. The exhortation of 2:1-5 is introduced by a strong and passionate appeal to their whole Christian Experience. It is upon the feelings and experiences of which they are conscious as Christians that he bases his appeal for unity and humility, thus

showing the Christian experience to contain the Christian's moral dynamic. He appeals, first, to all the power that their being in Christ has, to exhort them to unity and humility; then, to all the moving power of Christian love to unanimity; then, to their common union in the fellowship in the Spirit who is the bond of unity; and finally, to all of the tender mercies and feelings the Christian Experience has produced in them. It is upon these fundamental phases of the Christian Experience - their union in Christ and the Spirit, with all the graces produced thereby - that Paul depends for holy living.

The appeal for humility is enforced by the example of Christ, giving up the glory He had with the Father and taking the form of a servant. Christ's humiliation becomes the pattern and motive for our humility, stirring us to imitate it by the very loveliness of the spirit which prompted it and evoking our gratitude for the great sacrifice made on our behalf.. "Without the facts (of Christ's example).... we might have had abundant rhetoric in St Paul's appeal for unselfishness and harmony; but where would have been the might lever for the affections and the will?"*

* Moule, *Philippian Studies*, in loco.

Phil. 2:12-13.

"..... work out your own salvation with fear and trembling; for it is God who worketh in you both to will and work....."

The fundamental motive in this passage is the great consciousness of power, and hence of courage, hope, confidence, and assurance that comes as the result of God's indwelling and energizing within us. Though Paul cannot be with his beloved Philippians to strengthen them, he assures them that God is energizing within them, both in their willing and in their doing. Because of this omnipotent power working in them, Paul beseeches them to use it fully in working out their salvation. They can be certain of succeeding without Paul, because they have God Himself working in them. There can be no doubt but that in Paul's own life the consciousness of the mighty power of God working in him gave him courage and hope to fight the good fight in the hour of greatest trial. When he spoke these words to the Philippians he was speaking from the depths of his own religious experience. In addition to the motive of courage and confidence, this fact would also create in them a deeper realization of their great vocation and thus inspire them to walk worthily in it -

in-spire them to really work out with holy fear and trembling the great work which God was working in them. They would be constrained by the very fact to "Live..... as those who carry about with them the very life and power of God in Christ",* as those in whom dwells, "the living and eternal God Himself, present and operating at 'the first springs of thought and will'." **

Phil.2:14-16.

"Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life;....."

This exhortation to do all things without disagreements among themselves is enforced by setting before them the ideal and goal of their vocation. It is their vocation to become children of God who are unblameable and flawless in character. As such they are to be examples of holy living, holding forth the word of life by the Christian lives they live, in the midst of an evil generation which they are to influence.. The ideal of their vocation and the function towards others to be fulfilled in it are thus the motives to inspire the

* Moule, Philippian Studies, in loco.

** Moule Cambridge Bible, in loco.

Philippians to walk worthily in their Christian vocation, abstaining from all things which would defeat that end.

Phil.3:2-3.

"Beware of dogs, beware of the evil workers, beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh:"

The Philippians are here reminded who they really are, in contrast to the false teachers, as a motive to avoid their fellowship and evil teaching. Their vocation, since it was one of worshipping by the Spirit, and glorying in Christ, with no confidence in the things of this world, was sufficient to move them to fulfill the Apostle's admonition. In regard to the fact that they "glory in Christ Jesus", Kennedy suggestively remarks; "This victorious Christian gladness ought to sweep them past all earthly formalism and bondage to beggarly elements".*

Phil.3:12-16.

that
"..... I press on; if so be, I may lay hold on that for which also I was laid hold on by Christ Jesus..... stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus... whereunto we have attained, by that same rule let us walk".

* Expositor's Greek Testament, in loco.

These first two statememnts set before us animating motives in Paul's Christian growth in grace. The Lord seized Paul on the road to Damaseus with a definite purpose in view. Hence Paul says that he presses on in order that he may attain that for which the Lord had seized him. The animating motive that inspired him in every stage of that upward climbing was the consciousness that the Lord had seized him and was leading him in every step he took. His "mighty gracious grasp is on me as I go". The mighty indwelling of the living Christ was ever the vitalizing motive in Paul's Christian life. It was only as animated by the consciousness that he had been laid hold on by Christ to attain a definite goal, that he was filled with the courage and strength to press on in the face of all obstacles.

A second animating motive in the Christian life of Paul was the hope of his reward, the prize of his high calling which he was some day going to receive from the hand of his Lord. The goal and the prize toward which Paul presses on is "The purified life, in heaven..... that unbroken and complete fellowship with Christ which is attained through the power of his

* Moule, Philippian Studies, in loco.

resurrection".* This is the reward which ever inspires Paul to holier living. It is not a low, selfish or mercede-nary motive, but one which by its very nature elevates and spiritualizes all who set their hearts upon it. A desire for real fellowship with Christ cannot by its very nature contain one iota of selfishness, but on the other hand it is the basis for all brotherly and altruistic love. A selfish love for Christ is a contradiction in itself. A false conception of reward as a motive has undoubtedly blinded many Christians to the powerful dynamic influence of such a motive in the heart of any Christian, as we see it operating in the life of Paul. We need only to remember that the influence of a reward, as a motive to action, depends entirely upon the nature of the reward.

When Paul appeals to his readers "whereunto we have attained by that same rule let us walk", he is appealing to them to walk worthily and consistently with the attainment they have already made in their vocation. He asks them to live up to the best that is in them, to walk according to the character that has, so far, been built up in them. "Only, so far as we have come, let

* Kennedy, Expositor's Greek Testament, in loco.

us keep to the same path".*

Phil.3:17-4:1.

"Brethren, be ye imitators together of me, ...
 For many walk,..... enemies of the cross of Christ:
 whose end is perdition, whose god is the belly, and
 whose glory is in their shame, who mind earthly
 things.. For our citizenship is in heaven; whence
also we wait for a Saviour, the Lord Jesus Christ:
who shall fashion anew the body of our humiliation,
that it may be conformed to the body of his glory,
 Wherefore, my brethren stand fast in
 the Lord,..... ".

This exhortation for the Philippians to follow the example of Paul and his companions, rather than that of ~~it~~ of the enemies of the cross who are in their midst, is enforced by reminding them of their vocation and of the great Hope that is theirs. In contrast to his description of the enemies of the cross, he recalls to them the fact that their citizenship is in heaven. As the Roman citizen, wherever he might be, would always be moved to worthy conduct by remembering that he was a Roman, so Christians, though away from their heavenly home, are to be inspired to walk worthily of their citizenship by remembering that they are citizens of heaven. While the enemies of the cross set their minds on earthly things, we think on heavenly things. "The

* Kennedy, The Expositor's Greek Testament, in loco.

Apostle means that Christians are citizens of the heavenly state as to their status, and are therefore 'obliged by their nobility' , to live, however far from their home, as those who belong to it, and represent it!"*. Thus their heavenly citizenship, which is another name for their Christian vocation, contains the motive to lead them to walk worthily of it.

The fact that their citizenship is in heaven suggests the great Hope that is therefore theirs. This becomes the second motive for them to imitate Paul rather than the enemies of the cross. In contrast to the former, whose end is perdition, they wait for a Saviour, the Lord Jesus Christ, who will conform them unto the body of His glory. The lure of such a Hope is to keep them true until that Hope is realized. It is looking unto ~~it~~ that Paul beseeches them in 4:1 to stand fast in the Lord. "Having such certainties and such aims with such a Saviour, and looking for such a heaven stand firm in the Lord".*

Phil.4:5.

"Let your forbearance be known unto all men.
The Lord is at hand".

* Moule, Philippian Studies, in loc.

The nearness of the Parousia furnishes the motive for the practice of forbearance. As Kennedy has well pointed out, "This solemn fact which governs the whole of Paul's thinking, and has especially moulded his ethical teaching readily suggests 'reasonableness'. The Lord, the Judge, is at the door. Leave all wrongs for Him to adjust. Forbear all wrath and retaliation. But further in view of such a prospect, earthly bickerings and wranglings are utterly trivial". *

Col.1:29.

"whereunto I labour also striving according to his workings, which worketh in me mightily".

This verse reveals to us again the secret of Paul's life to be the living Christ within him. He says here, that he labours to the point of weariness, not in proportion to the strength of his natural powers, but in proportion to the mighty energizing of the living Christ within him. He laboured ever animated to labor, in proportion to the power which was working in him, and ever filled with hope and dauntless courage because of the living Christ within him, guaranteeing him of victory. True indeed are the words of Moule, "'Christ in him' was

* Expositor's Greek Testament, in loco.

for Paul not only the hope of glory, but also the mainspring of action; the secret of a 'power'..... which brought with it a wonderful victory and an inexhaustible energy of life and love".*

Col.3:1-17.

"If then ye were raised together with Christ, seek the things that are above,..... Set your mind on the things that are above,..... For ye died, and your life is hid with Christ in God....."

"Put to death therefore your members which are upon the earth:..... for which things sake cometh the wrath of God upon the sons of disobedience: wherein ye also once walked, but now do ye also put them all away;..... seeing that ye have put off the old man with his doings, and have put on the new man....."

"Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, forbearing one another, and forgiving each other,..... even as the Lord forgave you, so also do ye....."

These miscellaneous exhortations, or rather one exhortation stated in various forms, are enforced by six direct appeals made to their Christian Experience, one to the Judgement, and one to the example of Christ. Their spiritual resurrection, through their faith in Christ, is the motive for seeking the things that are above. They are the only consistent and worthy things for one who has experienced a resurrection with Christ to seek. The consciousness that they died with Christ

*. Cambridge Bible, in loco.

to sin and all things earthly, and that now their lives are hid with Him should inspire them to direct "the whole practical bent of thought and disposition"* toward the things that are above. Thus their union with Christ becomes the moving power to holy living. Paul's experience of Christ had been such that he never could conceive of any one, whose life was hid with Christ, doing otherwise. Experience with others taught him that there were such, but he knows of no mightier motive to set before them than the great fact of their mystical union with the Lord Jesus Christ.

On the basis of their decisive Christian experience of dying and being raised with Christ, Paul next asks them (verse 5) to put to death their members, ^{which are} on the earth. The "therefore" points to the previous motive as being the motive for putting away these sins. In verse 6 he adds a further motive by setting before them the solemn but certain fact, that for these very sins the wrath of God comes upon the sons of disobedience. There is no reason for the warning unless he means that it will also come upon them if they persist in practicing the same sins as the sons of disobedience.

* Meyer, in loco.

In verse 7 he refers to their old life as a time when they lived in the very atmosphere of these sins, and he does this in order that he may stir them to realize their present state in contrast; "but now", having abandoned that old life, abandon its sins also. Live worthily and consistently with your union with Christ. The same motive is restated in another form in verses 9-10. Paul would have them get the strength and the desire to put away these sins by fixing their gaze steadily upon that decisive moment in their lives, when through faith in Christ they put off in principle the old man with all his doings and put on the new man. The remembrance of that experience was to be their motive to complete the process therein begun. Because of that beginning they can continue, and because of it they must continue to live worthily of it.

Verses 12-17 contain detailed exhortations for completing the putting on of the new man. The "therefore" of verse 12 points to the fact that they have put on the new man as the motive for the definite grace enjoined. Their new life being one where there is no distinction between men (verses 11), a consistent and worthy walk in that life demands the spiritness of kindness, meekness,

forgiveness, and above all the putting on of the bond of love. They are to do these things also "as God's elect". God's choosing of them in His eternal love, of which they became conscious in their Christian Experience, is a motive for them to live worthily and gratefully of such a high calling. "Holy and beloved" sets before them likewise their vocation as Christians. They are sanctified, dedicated, set apart to God and to His service; they are beloved of God, those upon whom God has set His holy love. The very thought of such facts are sufficient to move the basest wretch to holier living.

As an additional motive specifically for forgiving one another but which involves the whole spirit of love, we have in verse 13 the motive of our Lord's example in forgiving us. It sets before us the standard of our forgiveness and calls forth our imitation and gratitude to do likewise with our fellowmen.

I Thes. 1:1-8.

"Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, - that ye abound more and more..... For this is the will of God, even your sanctification, that ye abstain from fornication..... not in the passion of lust, even as the Gentiles who know not

God;..... because the Lord is an avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness but in sanctification. Therefore he that rejecteth, rejecteth..... God, who giveth his Holy Spirit unto you".

This exhortation to abound more and more in holy living with a special appeal to abstain from fornication comes to them primarily with all the appealing power there is to right living, in the fact that they are "in Christ"- Christians in union with Him. The exhortation is one "in the Lord Jesus", and thus their relation to Him forms the basis for Paul's appeal. He next points out that such a life is "the will of God", appealing to their love to God to do His will and their obligation as Christians to do His will in love. They are not^{to} conduct themselves "even as the Gentiles who know not God", thus appealing to them to remember their vocation that now they are no longer Gentiles but know God and should find that a motive to live accordingly. Again (verse 6) we find the motive of the Judgement - "because the Lord is an avenger in all these things". Concerning this fact, he states that he has previously warned them, which shows that Paul had formerly preached this motive to the Thesalonians. In verse 7 we find again the motive of their vocation appealed to. "God called us not for uncleanness

but in sanctification", therefore they should walk in sanctification. The final appeal (verse 8) is to their sense of obligation, love, and gratitude to God. In gratitude to God, "who giveth His Holy Spirit unto you", you should not reject His will of sanctification for your life by living an unclean life.

CHAPTER VI

THE GROWTH OF THE NEW LIFE (Continued)

(2) Concluding Discussion of the Motives Appealed to by St Paul.

(a) General Statement.

Our study of the Pauline exhortations to holy living has revealed the fact that the motives which Paul appeals to are manifold; that the same motive is often stated in various forms; and that the same exhortation is often enforced by various motives. Paul knew his brethren as well as he knew his Lord. He knew that they were moved to moral action by different methods; he knew that the same men were moved by different motives at different times and under different circumstances; and he knew that the more motives he could bring before the same man at the same time, the more likely would that man be stirred to action. Consequently we find the motives used by Paul well adapted to all these circumstances. Those who are timid, despondent, or discouraged in their spiritual walk need the motive of hope,

courage, assurance, or the certainty of victory, that comes from union with Christ and the mighty energizing of the living Christ within them. Those who abuse the grace of God need to be reminded that if they live after the flesh they must die (Rom. 8;13), Christians, though they claim themselves to be. The constraining motive for one man may be the constraining power of the gratitude he owes to God; while for another, it is the high sense of his Christian calling as a vocation inspiring him to walk worthily thereof. At the same time all of these motives are needed in the life of every Christian, and play their part in the building up of the new man "unto the measure of the stature of the fullness of Christ!"

But, while it is true that Paul's motives are manifold and stated in various ways, the fact of the greatest importance revealed by the study of these motives is that they all center in and grow out of the Christian Experience. This is the ground upon which all of the others are based.. In many cases we saw that some phase of it was directly appealed to, in other cases, only indirectly. It is clear that all motives of hope, courage, confidence, assurance, certainty of success,

and the dynamic presence of the Living Christ grow directly out of the Christian Experience of union with Christ and all that involves. The same is true of the motive coming from our Christian vocation, in all of the manifold ways in which that motive is used. It is just a shorter expression for our Christian life in union with Christ. Freedom from the law with a heightened internal sense of obligation to the law of Christ has its origin entirely in union with Christ. The same is especially true of the gratitude and love we feel to God and Christ, the love of Christ which constrains us, and the example which God and Christ have given us. The motives of the Parousia, judgement, punishment and reward do not appear at first sight to be so closely related to our Christian Experience. But the more one studies them, as used by Paul, the clearer their vital inherent relation to the Christian Experience becomes. The hope of our Lord's return is inevitably begotten in the heart of every Christian in union with Christ. It is fundamentally a hope "in Christ". That this coming into His presence should involve a judgement consisting in manifestation before Him and the reward of eternal fellowship with Him is only the logical result of union

with Him in this life. The fact that those who practised sin are thereby excluded from the kingdom, while confirmed by the conscience of every man, is experientially confirmed only by those in Christ. It is only by virtue of being in Christ that they have experientially come to know that such living must exclude from the kingdom. Paul always appealed to his people as knowing this fact, as Christians. Thus we see that all of the motives appealed to by Paul center in and grow out of the Christian Experience. This shows that in his practical missionary life Paul regarded the Christian Experience as containing the dynamic for holy living and the sufficient guarantee thereof. Upon it he depended to transform a corrupt heathen world, into sons and daughters of the Lord, without spot and without blemish.

Since then the Pauline motives all unite in the one fact of the Christian Experience, which is a unified experience, they are also inseparably related to each other. For this reason it is impossible to say in any statement of Paul's, that this and this only is the motive appealed to. The fact is, that the whole Christian Experience with all its motives is involved. Any phase of that Experience is liable to call up any of the motives centering in it. This means that no

dogmatic classification separating the motives can be made. It means also, contrary to the statements of some writers, that in Paul there is no one all embracing motive except the Christian Experience. Yet in another sense each is all-embracing, in that it involves and may call forth all the motives flowing out of the Christian Experience.

(b) Discussion of the Various Motives.

For the purpose of systematic treatment we shall discuss the various motives, according as they most naturally fall into five overlapping groups.

Group I

The Christian Vocation, Solidarity of
Believers in Christ, and Love
for our Fellowmen.

We have seen that our vocation as (a) Christians is stated in various forms by Paul as a motive. He appeals to it by appealing to the great change that has taken place in them, which is the basis of their new vocation. You as Christians, Paul reminds them, are men and women who died to sin, died with Christ, have been raised with Christ, washed, sanctified, and justified. At

other times he reminds them of what they are as Christians. They are no longer Gentiles who know not God. They are God's chosen ones from eternity, called to a glorious calling, dedicated and set apart to Him. They are the very temples of the living God, members of Christ's Body, their life is hid with Christ, and in Him they themselves are all One Body. The essence of his appeal in all these cases is for them to walk worthily of what these great facts show them to be. In many cases he makes his appeal directly for them to walk worthily of their calling, or as is befitting to Christians, and in the other cases, he reminds them of whom they are, leaving them to draw the inference to walk worthily.

Theⁱ Unity, or solidarity in Christ, which is involved in their vocation, "in Christ", becomes the motive for many appeals for unanimity. As unanimity is the source of many moral virtues and its absence - strife - the foundation and beginning of a multitude of sins, we see the moral value of a motive which produces unanimity. This same Unity in Christ produces love for the brethren, and creates within the Christian a Christian love for all men. This becomes a motive behind every act of the Christian, and leads him to holier

living in the interests of his fellow men. This reconciliation to God through Christ produces reconciliation between all men - a real moral accomplishment.

Turning now to an estimate of this motive to produce holy living today, I think we must say that it contains the same dynamic power as it did in the days of Paul. Christians today may have grown more accustomed to the glory of their high calling, so as not to appreciate it as much as the Gentiles who had been without hope in the world, but on the other hand, in our thinking moments at least, we perhaps do know the greatness of that calling better than the first Christians. At least we should as a result of our Christian heritage. It is certainly also true that the conception of what would be a worthy walk in such a calling has been raised. If these two facts be true, in short if Christianity has raised the spiritual and moral life of men since the first century, this motive does come home to Christians today, when held before them, with more compelling power than even when preached by Paul. In the practical everyday life of every Christian, there is perhaps no more constraining motive ^{away} from sins that continue to ^{be} a temptation, than the recollection and realization that

they are Christians with all that that involves. Even if our own realization of this fact, or rather our lack of its realization, fails to keep us true to our calling, we remember that all our neighbors know us to be Christians, and the fact that we are known as Christians thus tides us over many a critical hour. It is beyond doubt that the absence of this constraining motive partially accounts for a higher percentage of immorality in army camps than among the same men in home life. The feeling of what we are regarded to be, and treated as being, always prompts us to be as much and more. We all naturally strive to live up to our reputation. If the feeling of being a child of Christian parents is an efficacious motive restraining from sin and spurring on to holiness, how much more is the feeling of being a child of God. To be God's sons inspires us, as well as obligates us, to be God-like. There are many sins, which in our sinful hearts, we would like to commit, but being Christians and hearing constantly that call from our own hearts and intellects to walk worthily and consistently, we cannot, thank God, get the consent of our own selves to do them.

Group II

Hope, Courage, Confidence, Assurance,
and the Presence of the Living
Christ.

In addition to the direct appeals made to this motive in its various forms, it is a motive which permeates the whole of the New Testament . Hope and assurance are the outstanding characteristics of New Testament Christianity. The lives of the early Christians were filled with hope and assurance in Christ. It was the very atmosphere in which they lived. Every utterance that fell from the lips of Paul inspired it, and every motive he ever appealed to called it forth also. The Gospel is characteristically a gospel of hope and assurance. It delivered the early Christians from the dominion of sin and gave them the assurance of no condemnation in Christ Jesus. In Him they possessed all things, and knew that all things work together for their good. The presence of the living Christ in them gave them strength and power to do all things in Christ, and filled them with a great hope for the future with Him. This consciousness of power, due to the indwelling of the Living Christ, is one of the outstanding

characteristics of Paul's life, and certainly of many of his converts. Garvie, in emphasizing this fact, maintains that this communion with the Living Christ and not gratitude is the source of the New Life in Paul. He says, "The gratitude for grace is not for Paul the most potent factor of the new creation he experienced. Not an event of the past however pregnant with promise for man's deliverance, was the source of the new life in him. It was in a constant and intimate personal communion with Christ..... Christian Experience both in its moral endeavor and its spiritual visions, confirms the truth that the soul's deliverance from the power of sin is not accomplished by the impression made or even the motive awakened in man by Christ and His cross, as an event of past history, but by a potent living and saving presence".* This statement emphasizes none too strongly the central importance of the presence of the living Christ in Paul's life, for through it, all other motives have their efficacy. But there are other motives, and gratitude is a central one of them. The living Christ who was the source of Paul's new life, is at the same time, none other for Paul than

* Expositor. Vol. VIII. pp 511-2.

the historic Christ who died for him on the cross.. It was not the presence of a Christ but of the Christ, the Christ who had died for him, that gave the consciousness of power and new life to Paul. The efficacy of the living Christ in Paul's life centers in Christ's having died for him on the cross. Thus, gratitude and the presence of the Living Christ are both at the very heart of Paul's spiritual moral life. All attempts to emphasize one by denying the other, or by resolving one into the other, or by placing one above the other do violence to the unity of Paul's Christian Experience. However, as long as we keep this unity in mind, we need have no fear of ever over-emphasizing the importance of the living Christ in the life of Paul and of the early Christians, as a source of hope and energy and power.

As Ramsay has pointed out,* the Graeco-Roman world was filled with hopelessness and despair, having no conception of life worth living for. Epicureans said, 'Let us eat and drink for tomorrow we die'; and the Stoics had ^{themselves} ~~can~~ only resigned to endure whatever fate might bring them. Some of their philosophers held forth noble eth-

* The Teaching of Saint Paul, pp 121-2; 218-9.

ical ideals but they contained no dynamic for their realization. As Paul says, they were at that time without hope and without God in the world. (Eph. 2:12). To this world Paul came with his message, that filled them with hope, and set before them a conception of life for which they might live and die.* God has chosen them from all eternity to be His sons. He has sent His Son to deliver them from this present evil world, that they may sit with Him in heavenly places. He has called them to be co-laborers with Him in the carrying out of His glorious purpose - the building up of the Body of Christ. Because of the living Christ within them they have the power to live worthily of their high calling. As Ramsay says, "Paul heaps up word upon word to blazon before the eyes of ^{the} Asian Christians the grandeur of their lot in being made the completion and perfection of the eternal purpose of God, 'The riches of the glory of the patrimonial estate of Christ' (Eph. 1:18)..... What an abundantly happy lot is that of mankind!" The part played by this motive in the moral transformation of the pagan world will never perhaps be fully known. But we do know that all the moral dynamic it ever con-

* cf Ephesians i-iii.

tained, it still contains today. The spirit of hopelessness perhaps manifests itself in different forms today; but it is as true as ever that those without God in the world are those without hope; and those without hope, are without power to struggle upward in their moral lives. While it is true in every sphere of life that despair of success cuts the nerve of endeavor, it is especially true in the sphere of religion and morality. Just as the certainty of success in all our secular endeavors, spurs on the wise man to greater endeavors to accomplish that end, so also the assurance of the Gospel has ever been a moral dynamic in the hearts of earnest Christians. The assurance of an achieved redemption is the sinner's primary need for the successful fighting of the good fight; and the courage that is inspired by the forgiveness of sins is the primary need for the beginning of the good fight. "An absolute justification is needed to give the sinner a start".* This need, the Gospel of forgiveness meets today, as it did in the days of Paul. "Those who meet with Jesus and drink in life from the felt nearness of God in Him, thereby obtain a new confidence in their own

* Denny, The Death of Christ, p 290.

moral future; they acquire at once the courage to try a new life and power to persevere. It is the wonderful new certainty of pardon that effects the change..... This infuses moral courage, it gives us back our nerve. It enables us to treat our former lives as bygone and start on fresh lines".* Thus the motive of hope, courage, and assurance, along with the consciousness of the Living Christ, contains in it a mighty dynamic for the life of every Christian today.

Group III

The Christian's New Relation to the Law.

The Christian's new relation to law, while it is not directly appealed to as a motive, as often as other motives, is at all times presupposed, by Paul as an operating motive. Since it is inseparably linked with all the other motives it is appealed to through them. The moral efficacy of the Christian's new relation to law is best seen by setting forth precisely what that relation is according to St Paul. This relation can be expressed in a word by saying, that, the Christian is absolutely law-free as respects the external command-

* Mackintosh, The Originality of the Christian Message, pl47.

ing authority of the law, and absolutely law-bound as respects his internal moral obligation to fulfil the contents of the law. The law ~~as~~ an external authority no longer commands the believer's will, but as an internal obligation, enthroned in the believer's heart, directs the believer's life. From this new vantage-ground it no longer says, "thou shalt" but "thou oughtst".

That Paul regarded the Christian as absolutely law-free is a fact which stands at the very heart of Paulinism. "Ye are not under law, but under grace" (Rom. 6:14). "Ye also were made dead to the law through the body of Christ" (7:4). "Now we have been discharged from the law" (~~Cor.~~ 2:6). Grace and law are direct opposites. Those who would be justified by the law have no part in the former nor in Christ (Gal. 5:4). It is sufficient ~~here~~ to point out that the term "law" as used by Paul refers to the whole will of God as an external authority, which Paul at the same time conceived to have its historic embodiment in the Mosaic law. But it is law in the universal sense of the term, as an external authority that Paul regarded the Christian as free from. Clear as Paul's teaching is, the history of Christians has been one continual subjecting of them-

selves to the letter which killeth, rather than to the spirit which giveth life. In doing this, such Christians have missed one of the moral dynamics of Christianity. Because, the very thought of being law-free is a powerful psychological constraining motive to holy living. Such a thought puts a man on his honor, which always calls out the very best in every man even the worst criminal. Slavery always ^{lessens} production. It is highly inefficient. And in no sphere is this more true than in morality and religion. "We will get more good works out of men to tell them that they are sons and daughters of the king, than that they have to provide their own salvation",* As the Christian realizes his freedom in Christ this motive becomes more and more effective in his life. One cannot but feel that this fact contains in it great possibilities for the future, that as Christ's followers come to a fuller and fuller realization of their freedom in Him, the moral status of the world will mount upward and upward.

Perhaps the greatest moral, ethical, and religious value of freedom from the law lies in the fact that it is the sine qua non of pure ethical conduct and gen-

* Mackintosh, MSS. Notes.

uinely spiritual religion. This principle has been so clearly stated by Tymms that we can do no better than give his statement. "The doctrine of justification by faith, as taught in the New Testament, reveals the only imaginable gate by which men can enter upon a path of life which leads to absolute ethical purity, i.e. a life from which selfishness has been utterly purged..... Until a man has been delivered from the fear of condemnation his efforts after righteousness must be tainted with the passion of self-salvation; and all his conduct remains on the low level of prudential scrupulosity. The only secret of moral perfection is love".* Thus the ethical value of freedom from law, looked at ~~at~~ from this viewpoint, lies not in any motive to holiness it contains, but in the far reaching fact that it purifies all other motives to holiness, and thereby raises the ethical conduct of those freed from law.

In a previous chapter we have seen that Paul regarded the law as an irritant to sin and a multiplier of transgressions. We saw, that according to the very nature of the law as law, ~~that~~ this must be psychologically true. The "thou shalt" produces an opposite

* The Christian Idea of Atonement, p 371.

reaction, and the "thou shalt not", in accordance with the law of negative suggestion, implanted the thought that led to the very action forbidden. This was not true merely of the Mosaic law, but is true of law as law, and is undoubtedly more true for our generation than in Paul's day. This being true, deliverance from the law delivers the Christian from many motives and stimuli to sin. Thus the Christian is freed from the whole sin-provoking power of law. It may be called a negative contribution to Christian morality, but it is nevertheless a highly important contribution.

But just as clearly as Paul regards the Christian as being absolutely free from the law as an external commanding authority, he regards the Christian as being under an internal moral obligation to fulfil the contents of the law, which for him and for his Lord is summed up in the one word "love". It must ever be kept in mind that the one burning passion, continuing through the whole of Paul's life, prechristian and Christian, was his desire to fulfil the law. The light which fell upon him that day on the Damascus road, far from extinguishing that passion, kindled it into a white heat and sent him out with the power of Christ in his

heart, delivered from the law in order to fulfil the law. Paul never once thought of his deliverance from the law as being for any other purpose but that he might be enabled to fulfil the law. His deliverance was never regarded by him as an end in itself but only as means to accomplish the end of the laws perfect fulfilment. Having failed under the law he saw in Christ's new method of grace the enabling power to realize his heart's desire. Yea, it was with this very end in view that "God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the requirement of the law might be fulfilled in us" (Rom. 8:3-4). Some interpret "requirement of the law" as referring to the demands of the law upon us met by Christ, that is, to our justification rather than to our sanctification. These two aspects however were organically inseparable for Paul. Consequently our deliverance from the law had as its end our fulfilling of the law. It is because of this new joy in his heart at the prospect of being able to fulfil the law through Christ's new method of justification by faith, that the very suggestion of his defeating the end of the law through faith calls forth from him the strong "μή γένοιτο ; nay we establish

the law" (Rom. 3:31). Paul saw in faith the one and only means of establishing the law; and just as clearly he saw the establishing or fulfilling of the law to be the one and only result of true faith. These two things were inseparable in his mind. He saw in the former both the means and the guarantee of the latter.

We need not hesitate to say that perfection was clearly the aim of Paul's whole life; it had been in his prechristian days, and he loved his Lord too much to lower it ~~at all~~ when serving Him. The very idea of a Christian's aim being lower than even ^{that of} the strictest Jew, Paul would have repelled with a $\mu\eta\gamma\epsilon\nu\omicron\iota\tau\omicron$. The motive behind this, his life ambition, is however absolutely altered as a Christian. It is no longer a desire to fulfil the law for the sake of fulfilling it, but now a passion to fulfil it for Christ's sake. It was in this new motive that he found the power to push on toward his goal, a goal whose standard of perfection ever became higher as he approached it, but ever created within him a deeper sense of obligation and desire to attain it. The Paul who laid down his life in his Lord's service was a greater zealot for righteousness, than the Saul who started for Damascus.

Such an attitude towards the law is perfectly consistent with his experience under the law, as a producer of transgressions. For at three different places in the seventh chapter of Romans, where he speaks of this result of the law, he states that the law is not sin (vs. 7), that "the law is holy, and the commandment holy, and righteous and good" (verse 12), and that "we know that the law is spiritual" (verse 14). Thus, since the law in itself contained nothing sinful but was holy, righteous and spiritual, it was perfectly natural for Paul as a Christian to continue striving to fulfil the law in its spiritual sense. Though Christ had delivered him from obedience to its external commanding authority as a means of salvation, nothing in His Experience of Christ had freed him from his internal sense of its holy and spiritual contents; but rather, as a servant of Christ that very sense had been deepened, so that the holiness of the law which he had always confessed he continued to confess and strive after.

This fundamental conviction of Paul's, that he had been delivered from the law by Christ in order to fulfil the law for Christ's sake is shown by his constant anxiety to make perfectly plain, that deliverance from

the law is not a license to sin. Freedom from the external authority of the law as a means to salvation is not freedom from an internal moral obligation to fulfil the spirit of the law for Christ's sake. "Being made free from sin (and the law at the same time) ye became bond-servants of righteousness" (Rom.6:18). Freedom from sin and the law carries with it slavery to righteousness. To the Galatians Paul says, "use not your freedom for an occasion to the flesh, but through love be servants one to another (Gal.5:13). They had been delivered from the law not to be exempted from fulfilling it, but that they might become servants through love to one another. They had been freed from being servants to the law that they might become servants to one another. Hence Paul exhorts them to become servants to one another, as a means of avoiding abusing their freedom, and by doing this they fulfilled the whole law. "For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thy self".(Gal.5:14). The fulfilling of the law through love is thus the opposite of abusing their freedom, or in other words, it is the end and design of their freedom. This then is the explanation of the paradox that the Apostle

should spend the most of his time in the Epistle to the Galatians, up to this point, in warning them against coming under bondage to the statutes of the law, and then at this point exhort them to love one another, because in so doing they would fulfil the law. The Apostle's one desire is that the law be fulfilled; his objection to bondage to the law is not the fact in itself, but that it defeats them from fulfilling the law. It is for this reason that he warns them against the wrong method and exhorts them to the right one, all with a view that they may do that for which they were freed.

This idea of love being the fulfilment of the law (cf also Rom.13:8-10) furnishes the key to Paul's entire view of the Christian's obligation to the law. It is to fulfil the law in this sense, not as a body of external statutes, that Paul has been made law-free. This however is no fulfilling of the law in a partial sense. Love is the complete fulfilment of the whole law, the law of God, the Mosaic law, the same law which Paul had formerly struggled in vain to fulfil. Paul still feels himself under obligation to fulfil the same law. But the form of the law and the nature

of his obligations are completely transformed. He is careful to make clear that he is "not without law to God," the same law of God as before, "but (is) under law to Christ" (I Cor.9:21). The Christians are to "Bear one another's burdens and so fulfill the law of Christ" (Gal.6:2), which the context shows to be the law of love. The law of Christ is "the law of God as enunciated by Christ; just as the law of Moses (Acts 13:19) is the law of God as put forth by Moses".* The law is the same law of God but in a different form. The Mosaic law consisted in a body of external statutes; the law of Christ in the principle of love created in the heart. From external statutes the Christian is freed, but ~~self~~-imposes upon himself the law of love which fulfills the former. "Statutes he will incidentally obey in so far as love itself requires it, but only so far, and in no case as statutes of the law".* The Christian's obligation to the law is no longer an external but an internal one. The law of Christ, never in a single case, says to the Christian "thou shalt" or "thou shalt not", but leaves the Christian to say "I ought". Or it would be nearer the truth to say that the Christian's

* Burton, Galatians, in loco.

changed character leads him to say "I want to ", and in this sense the Christian's obligation passes into desire and becomes an obligation of desire. The Christian's relation to the law of Christ is thus one of "internal oughtness" inseparably filled with desire, or vice versa. The law of love does not command obedience, is not even a command of Christ to be obeyed as a statute, but is a self-imposed sense of "oughtness" mingled with desire in the heart. The Christian desires to do the things he ought to do as a Christian, and feels likewise a sense of "oughtness" in all he, as a Christian, desires to do.

The moral dynamic of this internal form of the law of Christ is clearly far greater than that of external statutes. Instead of there being something outside of us commanding us to do this or not to do this, which tends to provoke rebellion, the law of Christ is an internal moral obligation and desire irresistibly urging us on to do that which is in accord with our highest self.

Group IV

Gratitude, Love for God and Christ,
and Christ's Example.

The moral power of this group of motives is so evident and so simple in its operation, as to require little comment. They are beyond doubt the very highest motives from which the Christian acts. By this we do not mean to say that they are higher and purer motives than those previously discussed. We mean that it is the presence of these motives, along with all the other motives, that gives to the others their highest qualities. For the Christian, these motives are always more or less present in every Christian act he performs, and from whatever motive he performs it. These motives are always present in the Christian's desire to walk worthily of his calling. To walk worthily of one's Christian's vocation for the mere sake of doing so, would not be walking worthily of it. The idea of gratitude and love to God is contained in the very idea of walking worthily. The two motives are organically related. The same is true of the motives of hope, courage, assurance and the presence of the living Christ. These motives cannot function as motives without calling forth our gratitude and love for Christ, for making possible these motives. Our entire new relation to the law has exactly the same result. We shall also see that these

motives are also present in a vital way in the motives of the Parousia, judgement, and reward as used by Paul.

As is self-evident, the objective basis of these motives is ~~that~~ all that God in Christ has done and is doing for us. The human heart is the same to day as in the days of Paul, in that, when this work of God in Christ for us and in us with all the love it reveals is seen, our gratitude and love is irresistibly evoked. It is the law of mercy that it evokes gratitude; and the law of love that it evokes love: these laws work with the same efficacy today as in the days of Paul. Our gratitude and love to God and Christ are thus the subjective motives awakened in us by the work and love of God in Christ in us. The love of Christ (Christ's love for Paul) constrained Paul by irresistibly evoking his gratitude and love for Christ; and this love for Christ irresistibly constrained him through life, to live not for himself but for Him who for his sake had died and risen again. (II Cor. 5:15). It is needless to point out that the constraining power of love is as great today as it ever was, and the love of Christ is as mighty to constrain any heart today, as it was to constrain the heart of Paul. Bring the men and women today to ~~enue~~

see this love as Paul saw it, and the same mighty tender constraining power will manifest itself in morally transformed lives. The Christian Experience which brings this vision, thus contains in itself the moral dynamic to save the world.

The motive of Christ's example, or of God's example in Christ, besides setting before us in striking form Christ's work for and in us and His love for us, which evokes our gratitude and love, sets before us a noble pattern, which by its very nature, according to the psychological law of imitation, calls forth our imitation. Just as it is impossible to look on His example without having our gratitude and love evoked so it is psychologically impossible to look upon His example without consciously or unconsciously imitating it. This law of imitation being a part of our very nature, the moral power of Christ's example, in addition to its gratitude and love evoking power, is evident. It is true that the essence of Christ's work lies in what He has done for us which we never could have done for ourselves, but resting on this basis, the example He sets in doing this becomes also an important factor in the application of that redemption to us. It is

not a question as to whether Christ saves by His redemptive work for us and in us by His Spirit, or whether He saves us by the example He set us; it is both, the efficacy of the later however resting upon the former. From this viewpoint we cannot over emphasize the moral power of Christ's example - an example dynamic for all ages, because of the eternal principles set forth and exemplified therein. "This is the one pattern that stands forever before the eyes of Christian men, the foundation of an inspiration as strong and pure to day as when Paul wrote....."*

Group V

The Parousia, the Judgement, Reward, and Punishment.

Each of these objective facts contains a special motive. But being various spheres of, or connected with, one event they practically include each other, or at least the mention of one suggests the others as motives. The Parousia is a time when the Lord shall judge the secrets of men, rewarding believers according to the deeds done in the body and excluding from the kingdom those who have walked according to the flesh, practis-

* Denny, Expositor's Bible, II Cor. 8:7.

ing the works of the flesh. In the first place, there is in the fact of the Parousia itself, apart from judgement, (a separation impossible in fact and made only for^{the} purpose of discussion) a dynamic motive to holy living. It is not a desire to be able to stand in the day of judgement; there is in a sense no thought of any judgement; the desire is to be pure upon coming in to the Presence of Christ, face to face with Him. It is a desire to be clean and holy when entering the fellowship of those who are clean and holy; a desire to be like those around us; but essentially, it is a desire to be well pleasing in the sight of Him who has done so much for us. Thus all the gratitude and love of the Christian heart is mingled with this motive. "Idolatry, sensuality, strife, untruthfulness, fraud - how could a soul soiled by such stains appear in the presence of of the spotless purity of Christ?..... Paul's emphasis on the Parousia is not a piece of mere eschatological scenery, but a powerful appeal for Christian living".* However wrong the early Christians may have been in their expectation of an early coming of the Lord, or whatever beliefs may be held today, the dynamic

* Kennedy, The Theology of the Epistles, p 66.

of this motive remains unchanged today, for every Christian who knows that when he is absent from the body he shall be at home with his Lord. The fact of our soon coming into His Presence is as certain for us as for the early Christians. Who can realize the transforming power of that motive, if Christians today live constantly in the presence of its purifying efficacy. Christians are getting ready to go home to their Lord; what more moving motive should a Christian need for holy living? If we desire to be most fit to enter that Presence, this will in no sense be a selfish desire but a desire to be well pleasing to Him, so as to bring joy to Him.

The Parousia is at the same time the coming of the Lord to judge, hence the fact of the Judgement is inseparable from the Parousia. The part played by the Judgement as a motive to holy living is best seen by studying briefly just what Paul's conception of the Judgement is. Our Purpose is not to set forth Paul's complete conception of the Judgement but only in so far as to enable us to see how it operates as a motive to holy living.

Whatever Paul's conception of the Judgement may be, there is no question ~~but~~ that his conception of

salvation is such that there will be no judgement resulting in condemnation for those in Christ. No one fact is clearer, than that "There is therefore now no condemnation to them that are in Christ Jesus" (Rom.8:1). The Judgement as a means of determining the sinner's salvation or rejection is past for those in Christ. God's judgement has been pronounced once for all in His act of Justification. This is the very heart, in fact, the whole of Paul's conception of salvation. In the glad assurance and certain hope which it gave, he lived every hour of his life. Strong as was his assurance, it is often held that at the same time he looked forward with a certain amount of trembling until his assurance should be confirmed at the Judgement. In support of this, such passages as I Cor. 9:27 and Phil.3:11 are quoted. But these contain no expression of doubt as to his final salvation, but only Paul's firm conviction, that only those who strove to walk according to the Spirit would be saved. For this reason he buffets his body, for he knows that in not doing so there could be no salvation for him. We need not hesitate to assert that Paul lived in the unwavering conviction that there was now no condemnation to those

in Christ Jesus.

As certain as Paul is of this fact, he is just as certain that those who live after the flesh must die, "for if ye live after the flesh ye must die" (Rom.8:13). Paul is speaking here to those who profess to be Christians; and he meant, without any reservations, just exactly what he said. He asserts most emphatically that the unrighteous shall not inherit the kingdom, and warns them not to be deceived in thinking that they shall. (I Cor.6:9-10). Having forewarned the Galatians, he warns them again that they who practice the works of the flesh shall not inherit the kingdom of God (Gal.5:21). He warns the Ephesians, by appealing to the fact that they know of a surety that no fornicator etc, hath any inheritance in the kingdom of God and Christ. They must not be deceived for the wrath of God comes upon the sons of disobedience for these very things (Eph.5:5-6). If the warning means anything it means that Paul believed that it would come on them also if they practiced these things. He has also previously warned the Thessalonians that "the Lord is an avenger in all of these things" (I Thess.4:6). "Whatsoever a man soweth that shall he also reap" (Gal.6:7), with a warning not to be deceived

in the matter, expresses the same fact. We may say then, that, whatever Paul's conception of the judgement is, those who have practiced the works of the flesh shall be condemned.

These two fundamental convictions in Paul's mind are in perfect harmony with each other. In every passage where there is a reference to condemnation, it refers to those who practice the works of the flesh, to those who walk according to the flesh. But the distinguishing characteristic of the sons of God, that is, "those in Christ", is that they are led by the Spirit (Rom. 8:14). They may at times fall into sin, but sin does not reign in them. They do not live in sin; yea, in Paul's view those who have died to sin with Christ cannot any longer live in sin. The fruit of the Spirit, of those in Christ, was holy living; and Paul never once thought of the certainty of condemnation, to those who walk not according to the Spirit, but according to the flesh, as being a contradiction to his doctrine of no condemnation to those in Christ Jesus.

With these two certainties in mind, we turn to Paul's definite references to the Judgement. These are exceeding few. As Kennedy suggests, "Probably

St Paul's comparative reticence as to the Judgement..... should be connected with the nature of his conception of salvation".* What Paul has to say, (as far as concerns our purpose), as to what takes place at the Judgement is contained in the following passages. "We shall all stand before the judgement-seat of God..... each one of us must give an account of himself to God"(Rom. 14:10-12). "We must all be made manifest before the judgement-seat of Christ; that each one may receive the things done in the body, according to what he hath done whether it be good or bad" (II Cor.5:10). "Each shall receive his own reward according to his own labor..... each man's work shall be made manifest for the day shall declare it..... If any man's work shall abide, which he built thereon, he shall receive a reward. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as through fire" (I Cor.3:8, 13-14). "The day when God shall judge the secrets of man, according to my gospel by Jesus Christ" (Rom.2:16, cf I Cor.4:5).

There is nothing in any of these statements contradictory to what we have previously pointed out to be Paul's fundamental convictions. In fact it would

* St Paul's Conceptions of ^{the} Last Things, p 197.

seem that the primary reference in these passages is not to the Judgement as being a deciding of man's salvation one way or the other, but as a Day when men's lives will be manifested in His Presence and each receive the reward they are capable of receiving, which will have been determined by the deeds done in the body. This is borne out by the fact that the references are almost^{all} to Christians, and are all directed primarily to Christians. The occasion of each of the references is the desire to furnish a desire for holy living. The ^{first} primary motive dominating in these passages is ~~first~~ the fact that the Judgement is to be a manifestation in His Presence. We shall stand there and lay open before His all-searching eye the record of our lives. He shall judge the innermost secrets of our hearts. This is merely an enhancement of the motive contained in the very thought of coming into His holy Presence. It was this thought which made Paul strive to be well-pleasing to Him. It is a motive which has its dynamic power chiefly for the Christian. For while the impure have a desire to be pure in the presence of His purity; in lovers of purity this desire is far stronger. It is primarily the Christian who is appealed to in the em-

phasis paul lays upon the Judgement as being a manifestation. It is a strong motive and has its dynamic power entirely apart from any fear of condemnation; in fact it has its greatest strength in those who are assured of living constantly in His Holy Presence.

The second primary motive lies in the fact that these passages emphasize the fact, that in the Judgement each man will receive a reward in proportion to the deeds done in the body. As we shall see later, it would not be inconsistent in Paul's view to ^{reward} ~~exclude~~ eternal life or perdition ^{as a part of} ~~under~~ the reward each receives in the Judgement; the reference in these passages however is undoubtedly to the rewards received by Christians, in proportion to their capability of receiving such rewards. As we have previously seen each man's labor is not lost but preserved in the Lord, so that each receives the things done in the body whether they be good or bad. The third chapter of i Corinthians brings out clearly this idea of the Judgement as being a rendering of rewards according to works. Each man's work is severely tested as by fire, and he receives as a reward that which endures the test. Even though his work be found worthless, so that he has no reward, it is specifically

stated that he shall be saved, which indicates that judgement is not, primarily at least, to determine salvation but to determine rewards. The moral dynamic value of this principle is evident. A serious awakening to this solemn truth on the part of Christians would prove a tremendous spur to holier living. It is only another example of the dynamic power for today, contained in the motives which Paul used to transform a heathen world.

But while manifestation and reward according to works are the primary elements in Paul's conception of the Judgement it would seem to be perfectly in harmony with and implied in his whole conception of judgement and salvation, that in a very true sense it was also a judgement according to works as respects salvation itself; in the sense, that the deeds done in the body were an index to, ^{and} revelation of, those who had walked according to the Spirit, and those who had walked after the flesh. It must never be forgotten that Paul fully expected the rule of the Spirit to accomplish what the law had failed to accomplish. No man was ever more aware of his having so far failed to attain that high ideal even under the Spirits leading; and perhaps no man was ever

more aware of the tremendous change that the Spirit had wrought in his life and in the lives of all those in whom Paul saw evidences of the Spirit's working. He was convinced that the Spirit brought ~~brought~~ forth the fruits of love, joy, peace, longsuffering, kindness, etc. (Gal.5:22), in the lives of all those in Christ. Hence it is not only reasonable but necessary to suppose that the deeds done in the body would reveal whether men had walked according to the Spirit or the flesh, and that only the former should be saved. The fact of such a judgement would keep the early Christians checking up their lives. While in no way undermining their assurance, it would check all antinomian tendencies and constantly remind them that as Christians, if they lived by the Spirit they must also walk by the Spirit. The constant warning to "be not deceived" would stir them to bring their lives into harmony with their profession. Thus, while the Judgement is a manifestation before Him and a receiving of our reward according to the things done in the body, it is also a pronouncing of salvation or condemnation according as to whether our deeds done in the body reveal whether

we have walked according to the Spirit or according to the flesh. Perhaps this last motive has slightly passed out of date for modern thinkers, but the fact of such a judgement is confirmed by the Christian experience of every believer, and is a fact full of power to help every Christian today, to walk according to the Spirit.

The End.

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